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# THE MISSIONARY HERALD

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Volume CI

SEPTEMBER, 1905

Number 9

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WE must again remind our friends that the Treasurer's books will close promptly on Thursday, August 31, that the accounts may be ready for the Annual Meeting. This issue should reach our readers nine or ten days before that date, giving time for added gifts, which will be much needed.

ENGAGEMENTS for the special American Board train from Boston to Seattle give assurance that the train will be a heavy one, yet there will be room for more if applications are made soon. The train will leave Boston on Friday, September 8. Correspondence on the matter should be addressed to Mr. John G. Hosmer, 14 Beacon Street, Boston.

GET the issue of *The Congregationalist* for August 12, and you will find some able and well-illustrated papers relating to the work of the **A Broadside** American Board. More than five pages are filled with excellent matter concerning this foreign missionary work, containing an array of valuable facts and suggestions. It is a timely issue, in view of the approaching Annual Meeting of the Board at Seattle.

RETURNING from the Annual Meeting at Seattle and the missionary rallies in California, the officers of the Board at Boston and the District

**The Workers' Conference at Chicago** Secretaries will hold a conference at Chicago to discuss methods and plans for the coming year.

Included in the conference will be the various coöperating committees and as many members of local committees as can attend. Many such from the Interior District should be on hand. The pastors of Chicago and vicinity will also be welcome, and special topics will be considered with reference to their leadership in this work. All Corporate Members, of course, are invited. The meetings will be held in the Theological Seminary and Union Park Church from October 1st to 3d, possibly the 4th. There will be a general session for all the classes of workers mentioned above, and also smaller group sessions. There will be also at least one great public meeting, at which missionaries and others will speak. The program will be practical from start to finish, the chief aim being to lay good plans for the year, and then all get to work. The spiritual uplift of such a conference should also be helpful. Here, then, will be a little American Board meeting at Chicago at about the time when the Annual Meeting usually is

held. It is hoped the attendance, especially from Chicago and vicinity, may be large. It will be worth going many miles to attend such a conference. The arrangements are in the hands of Secretary Hitchcock and his coöperating committee for the Interior District. Inquiries should be made at the Chicago office.

As we write, the Peace Conference, composed of envoys from both Russia and Japan, is holding its first sessions at Portsmouth, N. H. We listen with almost bated breath to learn the results of their conference. **The Peace Commission** The issue is a most momentous one, and the result will be known, doubtless, before these pages reach our readers. With no little apprehension of possible failure, we yet strongly hope that some amicable agreement may be reached. Whatever the result, it is an event of marvelous significance that the envoys of two great nations, which have been in fierce conflict on the other side of our globe, should cross the seas to meet on the shores of America under the call of our Chief Magistrate to endeavor to make peace. God grant success to the effort, and that an honorable and lasting peace may be secured in the Far East. Such a result would go far toward bringing in an era of peace over all the world.

SEE Miss Miner's brief letter on another page in reference to the rapid progress of the work in North China. Our representatives in the Celestial Empire are using very vigorous language, and yet they **By Leaps and Bounds** say they lack words adequately to depict the opportunities before them and before us. Five years ago it was a grave question whether every foreigner in Peking would not be slaughtered or driven out, and all trace of missionary work be obliterated. But today Miss Miner reports that there are over sixty high schools in Peking, all schools of "Western learning," with an average each of 100 pupils. The signs of progress are simply amazing.

THE *Morning Star*, since the great storm in Micronesia, has come up to Honolulu, bringing Mr. and Mrs. Channon with their children, whose furlough has been due for some time. Dr. and Mrs. Rife **The Morning Star** and Miss Hoppin and Miss Wilson remain to care for the school on Kusaie. The chief engineer, Mr. Kemp, has reached Boston, and gives a good report of the vessel and all on board, speaking well of the work accomplished at the islands. He says that it was wonderful to behold the recuperation at Kusaie in the short time prior to the leaving of the *Star*. The trees which were stripped of their leaves put forth new foliage, and there are still many cocoanut and breadfruit trees standing. The taro, being under ground, is not greatly injured, and in a few months the bananas will be bearing fruit again. As yet there is no special scarcity of food; the immediate want will be clothing. It is expected that Captain Garland will come at least as far as San Francisco, to secure such supplies as are specially needed, and it is hoped the vessel will return to Micronesia in September.

THE letters from Micronesia on following pages, 461-465, though quite full, are but a portion of those received giving the terrible details connected with the typhoon which swept over both Kusaie

**The News  
from Micronesia** and Ponape, April 19 and 20. It is a wonder that our missionaries are alive, and a wonder that the *Morning Star*

is still afloat, practically uninjured, and about as wonderful as anything is the courage and patience manifested by the missionaries, in view of the losses they have sustained and the forlorn condition in which they were left. With houses gone, school buildings leveled to the ground, books and pictures and household belongings ruined by the wind and rain, with their work wholly upset, for a time at least, they yet bravely adjust themselves to the situation,



RUINS OF MR. GRAY'S HOUSE, PONAPE

and have no thought except to hold on to their work. With everything so prostrated it is surprising that they can continue to live there. Shortly after the storm Mr. and Mrs. Rife, on Kusaie, were living in their little toolhouse, and used their kitchen for cooking and a sleeping room. Mr. Channon propped up a portion of his house with pieces of iron roofing, and he and his children slept in the kitchen. There is an ell to the house, the lower part of which is a woodshed and the upper part a loft, where the schoolgirls were quartered, sixty in number; and at night Miss Hoppin is said to have packed these girls away like sardines, and then to have lain down herself in the bit of space left on the floor. Immediately after the tornado it was thought best for the *Star* to take these schoolgirls to Ponape, where it was hoped they could be

temporarily housed; but on reaching that island it was found the destruction there was quite as complete as on Kusaie, and the school was returned, and they now live in the premises, which have been rehabilitated as far as possible. The natives suffered in every way. Five were killed and many injured. Their church was unroofed and one end thrown down. Only one house was left standing on Kusaie, and that a little shanty, which served the old preacher-king, Likiak Sa, as a home. As for Ponape, the situation seems even worse than on Kusaie. Twenty deaths are reported, and some 400 were injured. No missionary was seriously hurt. Both Pingelap and Mokil were swept by the storm, and it is feared that both Ngatik and Nukuor, of which such delightful reports were given in our last issue, were in the path of the tornado. It is hoped that the Mortlocks and Ruk were not thus visited. In the midst of all the sadness caused by these reports it is very gratifying to read, not only of the indomitable courage of the missionaries, but of the fidelity and energy of the natives, the scholars, and others, both young and old. They have borne themselves with remarkable thoughtfulness and devotion.

SINCE the foregoing paragraphs were written relating to the **The Work of the Cyclone** work of destruction

in Micronesia, we have been surprised and gratified at receiving photographs, taken by Mr. Gray, of Ponape, showing better than words can do the devastation caused by the storm on that island. The engraving on our cover shows what is left of Mr. Gray's house, only the rear of it standing. In the preceding cut the surroundings of his house and the floor are seen, with everything about it prostrated. What must it have been for Mrs. Gray to stand, as in this picture, and look upon the ruins of their home and work! The straits into which the missionary ladies were brought are strikingly shown in the hut which the natives constructed out of the torn corrugated iron roofing for the housing of Miss Foss and Miss Palmer. We wonder how, amid the general destruction, Mr. Gray retained his camera so as to be able to take these photographs.



WHERE MISS FOSS AND MISS PALMER CAMPED  
AFTER THE CYCLONE

NOTHING shows more clearly that the Chinese are coming to self-consciousness than the recent boycott they have placed upon American goods.

This is a form of retaliation for injustice and indignities  
**The Chinese Boycott** shown them which has reason in it. It is not violent like the Boxer outbreak, and energies have not been wasted in denunciations. China simply refuses to take the trade of a people who have done and are doing them a wrong. It shows that they can unite together promptly, and without bluster bring potent influences to bear to effect a change. There is something almost comical in the way in which Americans have received the cutting blow. Hitherto there has been, in many of our states, loud talk about the "yellow peril," and the necessity of rigid laws and their sharp enforcement; but now Chambers of Commerce, as well as the public press, are hastening to pass resolutions calling for a modification of these laws and for a treatment of the Chinese which might fairly be called Christian. That was a just though caustic cartoon which represented "Uncle Sam" as hit in his pocketbook by a missile from China, and penitently looking about for some means for pacifying the Chinese. The prompt action of President Roosevelt in directing officials to treat those coming to this country from the Orient with the consideration "accorded to the citizens of the most favored nations" is approved by the country at large, and we have no doubt that the temper of our people will be so modified by reason of this boycott that our treaties with China hereafter will be marked by a better spirit than our nation has hitherto shown. The world is learning that China is not so low down that she cannot defend her rights, and that she is able to do this in a sober and dignified way.

SELDOM does any one put his name to an attack upon "missions to the heathen" but responses come in abundance from sources that make the at-

tack seem unreasonable. In the London *Times* of May 19  
**Striking Testimony** an eminent military officer, Major General Sir Alexander Tulloch, made some statements that seemed derogatory to Christian missions, but which he afterwards explained as having for their object "to show to other laymen like myself, who hitherto believed that money spent on missions was money wasted, that a considerable amount of it is usefully employed, and that possibly an outsider's observations and criticisms may be of some use." But his statements were immediately replied to in the *Times* by two late lieutenant governors of India, Sir Charles A. Elliott and Sir W. M. Young, who, basing their declarations on the reports of the recent census, denied General Tulloch's statements. Sir C. A. Elliott added these words: "Take one such fact as this. Since I left India, in 1895, there have been three lieutenant governors of Bengal, the late Sir Alexander Mackenzie, the late Sir John Woodburn, and now Sir Andrew Fraser, and not one of us four but has warmly testified, over and over again, to the immense value and success of missionary effort. If General Tulloch has been led to believe that 'the real conversions are hardly worth referring to,' I can only regret that I had not an oppor-

tunity while in India of meeting him and directing him to quarters where he could correct his impressions." General Tulloch is an able officer who has served in many parts of the world—Australia, China, Africa, as well as India—but his testimony as to affairs in India, as to the social and inner life of that country, is not to be compared in value with that of the four eminent men who have lived in India as rulers, and who through a series of years have made the condition of the people their special care.

IT will be seen in our Notes for the Month that several of our missionaries are returning to their missionary fields after their furloughs in this

**New Recruits** country. We have to report, also, the sailing of four new missionaries, Rev. and Mrs. Theodore A. Elmer and Rev. and Mrs. Thomas King. Mr. Elmer was born in Fairton, N. J., in 1871, and was graduated from Lafayette College in 1894 and from Princeton



REV. AND MRS. T. A. ELMER

Theological Seminary in 1897. He was ordained in the Presbyterian church at Bridgeton, N. J., in April, 1897, and the same year went as a professor in Jaffna College, Ceylon, remaining there nearly five years, during which time he was engaged not merely as instructor in the college but also in Christian Association work and in preaching in the Vaddukkoddai (the old Batticotta) church. In 1902 he returned to the United States, and has acted as professor of moral philosophy and Hebrew in Lafayette College until recently, when, desiring to enter upon direct missionary work, he has received appointment under the Board to Western Turkey, to be connected with the theological school at Marsovan. His experience and acquisitions fit him especially for the important post to which he has now been sent. Mrs. Elmer, whose maiden name was Henrietta M. Horsley, is the daughter of a missionary of the Church Missionary Society of England, who is stationed at Vellore, Jaffna. They were married December 1, 1899, at Vellore.

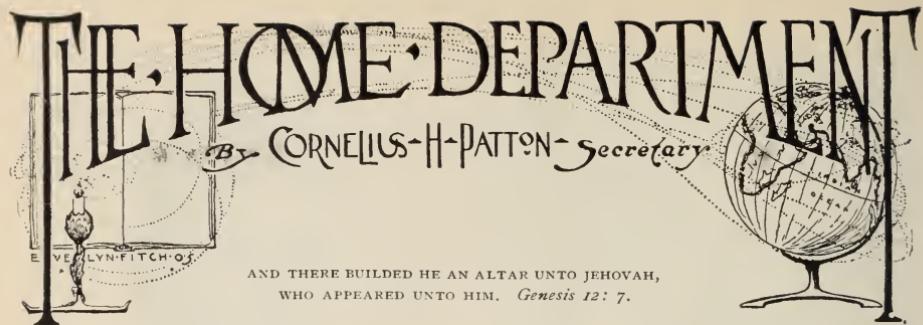


REV. AND MRS. THOMAS KING

Rev. Thomas King was born in Ireland in 1870, and his early life was spent on his father's farm, and later in business pursuits. On coming to America, in 1893, he was employed for two or three years in mercantile lines, but for the last eight years he has been working his way in connection with the college and theological seminary at Oberlin, from which latter institution he was graduated the present year. He enters upon foreign missionary work because he fully believes that it is the place where he can be of the greatest service in the world. Mrs. King, whose maiden name was Estelle Reed, was born at Weeping Water, Neb. Having graduated from the academy of that place, she has since spent four years in connection with the conservatory at Oberlin both as pupil and teacher. Mr. and Mrs. King have been designated to the East Central African Mission, and will doubtless be located at Mt. Silinda, where their presence will be most welcome.

THE twenty-fifth anniversary of the first church in Austria connected with the American Board was celebrated on the third day of June last. Our missionaries arrived in Austria in 1872, but it was not until 1880 that this first church was founded, having only seven members. There were other Christians at that date, but they were not present. Now, after twenty-five years, there are eighteen churches, having a total membership of 1,647. At the anniversary service held at the Prague church, Rev. Mr. Porter was asked to express the thanks of the church to the American Board for its many favors shown during all these years. The conference of churches also expressed by vote its gratitude to the Board for its continued care for their work.

**Growth in Austria**



THE place was Shechem. The man was Abraham. In the next verse it states that he built an altar also at Bethel. A little later we find him at Mamre doing the same thing. Building altars seems to have been a habit with Abraham. The reason is found in the statement, so often overlooked, "And the Canaanite was then in the land." They were altars of testimony. They were missionary altars. They were Abraham doing what he could to stand by his religion among the heathen and win them to Jehovah. Abraham was the first missionary. Canaan was the first mission, Shechem the first station. The kingdom of God was founded as a missionary enterprise. In the calling of Abraham all the families of the earth were to be blessed. The movement thus beginning sweeps on from Genesis to Revelation, embracing all that is in the Bible from cover to cover. Dr. Horton, of London, well says, "The Bible is a missionary book." Does the church today realize this fact? Do we see our place in the divine scheme? Do we erect our altars today in the sight of the heathen and stand by them in the testimony of prayer, of praise, and of sacrifice? Let each church answer for itself.

#### Closing the Board's Year

These last days of the financial year are very anxious ones in our office. Church collections, for the most part, stop during July and August, and the final appeal must be made to individuals. This is the time when we learn who are our friends. We have not hesitated to notify former contributors of our urgent need. The year abroad has been a wonderful one. Never before in our ninety-five years has the hand of God been more manifest in preparing the nations for Christ. To close such a year in debt would be a Christian calamity. "Behold, I have set before thee an open door." Shall we shut that door with a slam? God forbid. As we go to press in the middle of the month it is too early to know the result of our special appeals. This means, however, that it is not too late for our friends to help. If any one means to give to the Board, now is the time to do it.

The tabular statement of our finances for the month of July and eleven months of our financial year follows. It is gratifying to note that, in response to many special letters sent forth, the donations in July exceeded those of 1904 by nearly \$18,000, which is about the amount of increase in the total receipts for eleven months. But the receipts for August, 1904, were unprecedentedly large. Shall they not be large also in the present month of

August? They are very greatly needed. Remember that the Treasurer's books must close promptly on August 31.

	July, 1904	July, 1905
Donations . . . . .	\$43,271.25	\$61,150.86
Legacies . . . . .	<u>14,679.26</u>	<u>15,917.74</u>
	<u>\$57,950.51</u>	<u>\$77,068.60</u>
	11 mos., 1904	11 mos., 1905
Donations . . . . .	\$467,137.71	\$472,617.64
Legacies . . . . .	<u>84,276.95</u>	<u>97,710.17</u>
	<u>\$551,414.66</u>	<u>\$570,327.81</u>

Increase in donations for eleven months, \$5,479.93; increase in legacies, \$13,433.22; total increase, \$18,913.15.

#### A Greeting from the Far West

District Secretary Tenney, of San Francisco, is rejoicing over the coming of the Annual Meeting of the Board on the Pacific coast, and he writes as follows:—

"The Congregationalists of the Pacific slope send anticipatory greetings to all attendants at the Annual Meeting of the American Board. Across the continent we cry, 'All hail!' We are eagerly anticipating your coming. Seattle will leave nothing undone to insure a large attendance and the full comfort of its guests, and will furnish an environment surcharged with the ozone which supports its vigorous life. The centers, at least, of the other parts of the coast will be represented by the leaders of the denomination; and the rallies which are to follow in San Francisco and Pasadena will give a wide hearing to the messengers of the Board.

"This first Annual Meeting on the Pacific coast ought to do two things for us. It will certainly afford us a helpful acquaintance with the *personnel* of the officers and Corporate Membership of the Board. Of what kind and quality are these men who manage the affairs of this venerable institution? We have never seen them in our borders, and we should like to look upon them. If it should appear that, instead of the proverbial secretary, dry as dust and as prolix as the moral law, they prove to be men of flesh and blood, alive with power and the passion of Christ for the redemption of the world, it will be an abiding inspiration to us to have seen and heard them. And these Corporate Members, upon whose shoulders falls the responsibility of administering three-quarters of a million of dollars annually, are they fossils, or men of energy and wisdom, up to date, capable in their own affairs, and so qualified to manage the affairs of the kingdom? If such an impression can be made upon the stirring business men of the Pacific slope it will be an exceedingly valuable asset of the Board in all the future of this growing West. If, as some one has said, simply to see this body at its best creates esteem and inspires confidence, we are anticipating the opportunity, but implore you to send your best, that you may be fairly judged.

"But we trust the messages and the men of this Annual Meeting will enlarge the horizon of our churches and bring us into more active sympathy with the purpose and passion of Christ. In the strenuous pioneer days of building empires on the Pacific slope it is but natural that we should be absorbed, and oblivious of the kingdom that is to fill the whole earth. Our churches are in the home missionary period, the day of apparently small things, and in their struggles and weakness and waiting they are sometimes provincial in their interest and effort. Nothing is more needed than to have the world annexed to these home missionary parishes. We trust you will inspire us to lift our eyes that we may see how wide is the field and how white is the harvest.

"We hope that the coming of the Annual Meeting to the Pacific coast will be instructive to the Board itself. It certainly will disclose to many the goodly beginnings of our Congregational Zion, but more impressively the tremendous possibilities before us if we can meet the needs of these growing states. We hope also that as you stand on the shores of the Pacific you may catch the vision of China across the great sea, and hear the new cry with all the old Macedonian emphasis, 'Come over and help us!' so that there may be the beginning, at least, at this meeting of a movement for reënforcement and enlargement in this field of richest promise. It will be more modest, and perhaps more wise, not to announce other lessons which the Pacific coast may teach, lest you be prepared against them.

"The burden of this greeting is that we anticipate your coming, and are eagerly waiting to welcome you in such numbers and with such messages and plans that the wisdom of the East and the enthusiasm of the West, fusing under the touch of the divine Spirit, may make this Ninety-sixth Annual Meeting of the American Board one of the best in all its history."

#### **The Coöperating Committee for the Middle District**

District Secretary Creegan writes enthusiastically of the helpful services which have been rendered for more than ten years by the Coöperating Committee for the Middle District. During all of these years, all the gentlemen who have been appointed to this important service have continued to give to the Board the benefit of their counsel, some of them rendering effective field services, and in no case have they retired from the committee unless called, as in the case of two, to services in other lands, or as in the case of Mr. John F. Anderson, Jr., to his rest and reward. The committee began with three members, two of whom, Lucien C. Warner, LL.D., and Charles A. Hull, Esq., are still members; but in the course of years the committee has grown until it now numbers seven members, as follows: Rev. Joseph H. Selden, D.D., Lucien C. Warner, LL.D., Charles A. Hull, Esq., Dyer B. Holmes, Esq., Rev. Fritz W. Baldwin, D.D., Dean Frank K. Sanders, and Rev. Nehemiah Boynton, D.D. It will be noted that two of these members, Dr. Selden and Dean Sanders, are from Connecticut; four, Dr. Warner, Messrs. Hull and Holmes, and Dr. Boynton, from New York, while one, Dr. Baldwin, is from New Jersey. The committee holds monthly meetings,

with occasionally a special meeting, with well-defined programs which embrace topics of interest touching the field work, methods of cultivating the missionary spirit, securing systematic contributions, etc. It is no small contribution which is made by these seven busy pastors and laymen in giving freely of their time, not only at the meetings of the committee, but by services on subcommittees, preparation of important reports, and not infrequently in public addresses presenting the work of the Board at association meetings and elsewhere. Under the direction of this central committee, local committees, appointed by the Prudential Committee, representing the dozen states making up the district, are rendering effective service. Members of these local committees have corresponded with all the churches in their respective fields, urging an increase of contributions, especially from the Sunday schools. An earnest effort is being made, and not without indications of success, to secure from the Middle District \$18,000 from the Sunday schools, which is our share of the \$50,000 which it is hoped will soon be raised from the Congregational Sunday schools in the United States.

#### Race Prejudice versus Human Brotherhood

A book has recently appeared in France by the well-known scholar, Jean Finot, which is attracting wide attention on account of its bold position in opposition to the prevalent idea that race prejudice is based upon radical and unalterable distinctions in the human family. Writing from the strictly evolutionary standpoint this writer reaches conclusions which his fellow-scientists consider startling and revolutionary. To those familiar with Biblical ideas he is simply finding a scientific basis for the doctrine of human brotherhood. Indeed, Finot might well have taken as the motto of his book the dictum of St. Paul, "God hath made of one every nation of men to dwell on all the face of the earth." He begins by rejecting the term "race" as a misnomer. There is only one race, the human. It has varieties, no species. No variety is immutable, none is superior. Each has the promise and potency of attaining all that civilized man can be. The cause of the alleged distinguishing marks of race is not unchangeable heredity, but environment, which is changeable. He maintains in thorough scientific fashion, on the basis of a wide research, that most of the so-called racial features, such as color and peculiar configuration of the skull, are the results of climate or feeding. He recognizes only two types of men, the primitive and the civilized. He strictly maintains that no branches or varieties of the human race are condemned to eternal inferiority.

The significance of these conclusions, coming from such a source, needs no pointing out. The New York *Evening Post* in a long review says: "The animus of the book is ethical. It is a defense of the brotherhood of man. Especially it protests against those predictions of the decadence of the 'Latin Races,' which have recently found hearing. The work could be abridged as a tract for those who are working for the moral elevation of contemporary France. Its conclusions rebuke Anglo-Saxon and Teutonic arrogance, and have timely bearing upon all Asiatic and African questions as well."

## A Week in Tung-Chou, North China

By Rev. Chauncey Goodrich, D.D.

WE have been having some red-letter days in Tung-chou. Since the chariot of fire came and caught away our Pastor Chang, five years and more agone, we have had our baptism of fire, and half of our church was soon numbered among the "noble army of martyrs." The time since then has been a resurrection period. Little the Boxers wot that they were setting forward the church in China a quarter of a century! How my pen is begging to write of our fine college buildings, equipment, campus, and students; our schools for boys and for girls; our homes, our lovely grounds, and our beautiful church, filled every Lord's Day, and with the number of members restored! But I have bidden it to stop. I must write briefly the story of our double ordination and commencement.

A month ago Mr. Kao (Cow) remarked in conversation, "I think Mr. Kung (Koong) ought to be made the pastor of the church." The thought was presently caught up by others, who began to suggest that Mr. Kao also be ordained and made field pastor, and the Tung-chou church support them both. Four meetings were held; the first two for prayer, a third for the raising of funds, and the fourth for the choice of men. We were not quite prepared for such unanimity of choice, nor for such an opening of purses. The money was subscribed, trebling our late contributions, and the call soon issued for an ordaining council, in which we included our Presbyterian and Methodist brethren.

Meanwhile the church was decorated with streamers and banners and flags, and waving branches and flowers everywhere about the platform. In the college preparations were making for the music, in which the students greatly helped in all the coming services.

On Friday morning the council convened and listened to the stories of brothers Kung and Kao, and asked many questions of their faith and purpose. Their modesty and fearlessness, their orthodoxy and original statement, and their earnest consecration would have passed them in any council.

The service in the afternoon was like all such services. We knelt about the two dear brothers as Dr. Sheffield led us in the ordaining prayer. Pastor Jen, of Peking, gave the right hand of fellowship, I spoke a few words to the pastors, and Dr. Ament gave the charge to the people. Then something happened which is *not* usually a part of the program: the college students filled the platform and the entire end of the church, and sang the Hallelujah Chorus. Oh! it *couldn't* match the Oberlin rendering of Handel's great oratorio, when dear Dr. Andrews with his marvelous wand puts his very soul into the Oberlin choir! But it was almost as great, and it was greatly uplifting.

The ubiquitous photographer was there, this time from Bonnie England, and caught the scene within the church and took a parting shot outside; and all was over, save the rejoicing and the breaking of bread together. Presently we heard the whistle of the iron horse. What a sound in China! And soon our friends were gone, leaving only the fragrance of their benediction.

- The day before the ordination was the final examination of the seminary class—seven only—and the day following the seminary commencement, when most of the graduates spoke their themes like men who have a message. It was with gladness that we sent them forth to their life work, and also with more than a touch of sadness, because the work of the theological seminary in Tung-chou ends with this class. Henceforth it is to be a part of our union scheme, and the plant is to be with our Presbyterian brethren in Peking. Having been personally connected with the seminary for thirty-two years, and more than twenty years as dean, it has come to be no small part of my life. Dr. Sheffield, president of the college, has taught in the seminary from the beginning, and Miss Andrews for some fifteen years. Both of these friends have given much of their best life blood to this work.

In the afternoon Mrs. Goodrich gave a reception to the seminary class, with the teachers and missionaries, when quite a company of the white and yellow races mingled together with the utmost freedom and harmony.

The following day, Sunday, was the baccalaureate sermon in the morning, and before the sermon the double college quartet sang beautifully the hymn, just translated, "Tell it out among the nations that the Lord is king." In the afternoon the two new pastors, with the foreign pastor, sat together at the sacramental table. The new pastor, Mr. Kung, first received sixteen persons to the church on profession of faith. And afterward, sitting in heavenly places, we remembered together the greatest sacrifice and the most marvelous event of all the ages.



## The Whitman Mission

By Pres. S. B. L. Penrose, D.D., of Whitman College

WHEN the party of distinguished visitors from the East who visit Wailatpu with the American Board "Special" on September 13 have climbed the little hill and stand by the Whitman Monument, they will look down on the site of the old Whitman Mission and see traces still of the heroic work which was done here by Dr. and Mrs. Whitman and their missionary associates. The Whitman massacre took place on the 29th of November, 1847, when savage cruelty and inspired hate attempted to destroy every trace of Protestant missions in the inland empire. But though the buildings were completely destroyed and the very orchard which Dr. Whitman had planted was hacked to pieces, the visitor today can trace across the grass-grown field the old embankment which Dr. Whitman constructed for his milldam, and can see still marked in the ground the site of one of the mission buildings. The frontispiece of Mowry's book, "Whitman and Old Oregon," gives a good idea of the Whitman Mission as it appeared about 1847—the doctor's house, in one wing of which was the school; the blacksmith shop; the mission; the mill, with the river flowing close at hand. How different is the scene today! A little white farmhouse stands where Dr. Whitman's house stood sixty years ago. The mission has completely disappeared. The very river, as though

terrified by the massacre, has changed its course, and now flows a quarter of a mile to the south.

And yet the visitor today feels that he stands on holy ground. Down below him in that field the heroic doctor walked and taught. Mrs. Whitman, famous for her golden hair and splendid stature, sang and prayed and worked for her Indian children. And just at the right, at the foot of the hill, is the great grave where are gathered together the last remains of those who were massacred on that most tragic day in the history of the Pacific coast. The grave was put in its present condition in 1897, at the fiftieth anniversary of the massacre. For nearly forty years a rude, weed-grown mound marked the burial place of those whose murdered bodies were hastily gathered together and covered by a wagon box and scanty earth. About 1887, under the leadership of President Anderson, the students of Whitman College built a wooden picket fence around the grave to save it from destruction. At the fiftieth anniversary the grave was opened, the bones which were found were placed in a steel coffin, then walled up, and a slab of Vermont marble, three tons in weight, placed thereon. At the same time the granite monument which crowns the hill and may be seen from every part of the Walla Walla valley was erected.

The founder of the mission at Waiilatpu was Dr. Marcus Whitman, who in 1835 had started West with Rev. Samuel Parker, of Ithaca, N. Y., but had been so impressed on reaching Green River, in Wyoming, with the demands of the field that he had returned to the East for reinforcements, starting again for Oregon in 1836 with his young bride, Narcissa Prentiss, of Prattsburg, N. Y., Rev. Henry Spalding and his bride, and Mr. William H. Gray, a layman. The first wagon which ever crossed the Rocky Mountains was brought by Dr. Whitman, and it proved of great importance in effectually demonstrating that Oregon Territory could be settled from the East.

Dr. Whitman was of New England stock, and a sturdy pioneer of great mental and bodily vigor. He received his medical education at Pittsfield, Mass. Through the friendly offices of the Hudson Bay Fur Company the missionary party was established at Waiilatpu, five miles west of the present town of Walla Walla; and there in September, 1836, was planted the first Christian home on the Pacific coast and the first medical mission in the West. Dr. Whitman's tremendous vitality showed itself in many ways, both as physician, man of affairs, teacher, and general agent. No man on the coast seems to have impressed his contemporaries so deeply. Of far-sighted statesmanship, deep devotion to his country and to the cause of Christ, unsparing in his exertion for whatever object he had in mind, he speedily made himself the chief figure in the Protestant missions of the Northwest, bringing upon himself in this way the fate which afterwards befell him and his companions. By his famous ride to the East in the winter of 1842-43 he attracted yet more attention. Soon after the signing of the treaty with Great Britain in 1846, which determined the northwest boundary line, he and his noble wife were foully murdered by the Indians to whom they had devoted their lives. The causes of the massacre are shrouded in mystery, and it is perhaps impossible

to clear the matter at this late day. The reason also for his hasty trip East in 1842 has been of late much discussed, some saying that he went for purely missionary purposes; though his own statements afterwards and those of his associates, as also the fact that he went direct to Washington, D. C., show that his main object was a patriotic one, namely, to prevent the cession of Oregon Territory to Great Britain. The subject has been ably discussed by Rev. Myron Eells, D.D., in a pamphlet published by Whitman College, entitled, "The Whitman Legend." Despite all these controversies the figure of Dr. Whitman looms up in heroic size through the mists of the past, and he must be recognized as one of the great missionaries of the American Board.

In her own way Mrs. Whitman was no less worthy. The pure and lofty character of her consecration is revealed in the pages of her diary, now in the possession of Whitman College. Beautiful, cultured, earnest of purpose, she was revered and loved by the Indians, to whom her sweet voice sounded like that of an angel from heaven.

The massacre was aimed primarily at the men of the mission, Mrs. Whitman being the only woman who was killed, and this was a tribute to her influence and example. Every man but one was killed; every woman but one was saved. Those who were most active in missionary work were the first to fall before the frenzy of the savages.

The other missionaries who were present at the time of the massacre were widely known, Rev. Mr. Rogers being the only minister. Mr. Spalding and his wife were the founders of the Nez Percé Mission at Lapwai, and were never associated with that at Waiilatpu, though their work was in many respects the most remarkable done among the American Indians.

But one name must always be thought of in connection with that of Dr. Whitman—his friend, Rev. Cushing Eells. Born in Massachusetts, a graduate of Williams College, 1834, he came to Oregon with his wife in 1838 and settled at Walker's Prairie, north of what is now Spokane. At the time of the Whitman massacre his life was saved by his tribe of Indians, but he was obliged to leave the Upper Country and take refuge in the Willamette valley. It was 1858 before he was able to return, the country meanwhile having been devastated by Indian wars. As soon as the United States troops declared that the Upper Country was open for American settlement, Mr. Eells hurried back to Waiilatpu. When he stood by the great grave, he felt the power of the Most High come upon him, and as he beheld in a vision the future of the Northwest, with great cities and a teeming population, he resolved to consecrate the remainder of his life to founding a suitable memorial to his friend, Dr. Whitman. He decided that the most suitable memorial would be a Christian school, which should bear Dr. Whitman's name and continue his work for Christian civilization. And thus was born in the brain of one poor man, a foreign missionary, the idea that since has ripened into Whitman College. By marvelous self-sacrifice and heroic devotion, "Father Eells" gave himself to the task. The Christliness of his character was an inspiration to all who knew him. Henceforward his fame will be linked with that of Dr. Whitman.

## A Self-Supporting Church in Yenijeh

By Rev. Theodore A. Baldwin, D.D., Brousa, Turkey

YENIJEH is about twenty-five miles southeast of Brousa, and has a population, all Armenian, of 6,000 souls.

In the year 1869 a native helper was sent to labor here, and early in 1870 Dr. Schneider made a visit to the place, and in his account of the Sabbath spent there he speaks of an all-day service conducted by himself and the native brother, at which he estimates that fifty different individuals must have heard the truth. In closing his letter, he says: "It was to me a very happy day. I seemed to behold before me the undoubted evidence of the beginning of a spiritual work among these benighted people." Facts justified the impression formed at that time, and so great was their interest in the work that Dr. and Mrs. Schneider went, in September, 1871, to reside in Yenijeh for a time, and, like Paul at Rome, they began to preach in their own hired house, and then laid the foundations of the work which, through the blessing of God, has grown to the present dimensions.

A determined opposition appeared; their house was stoned several times; there were even threats to burn it; but God's hand was in the movement, and all attempts to hinder it were in vain. Dr. Schneider in his sermons continued to emphasize the love of Christ, and Mrs. Schneider found many among the ignorant women glad to listen to the reading of the Bible. The rooms rented for the services soon became too small, and accommodations were also required for a school, so a suitable building was purchased and the necessary repairs and alterations were made. It is a significant fact that none of the Board's funds were put into this building at the time of its purchase, though a small sum was donated later when it was made over into a parsonage. "One-half of the entire expense having been raised by the people, Dr. Schneider secured the other half among personal friends in America."

Mr. Hagop D. Stepanian, then a theological student in the seminary at Marsovan, was sent for his vacation to take charge of the new school, and the tie, which then for the first time bound him to this people, has never been severed. To them he returned after his graduation to serve them as teacher, preacher, and pastor for upwards of thirty years. It is now nearly twenty-five years since, on coming to Brousa, I made the acquaintance of him and of his people, and from that time on it has been a great privilege to watch the development of the work and assist in it in various ways as opportunity was afforded. I should not fail to mention that this brother has had an important part in the evangelical work throughout the whole field. I early learned to value his counsels, and have been privileged in having him as a companion in many of my tours to the outstations, and when hindered from going myself I have been glad to send him in my place, for, like myself, he firmly believes that a minister is called to serve his people in many more ways than by simply preaching the gospel from the pulpit.

I cannot hope to give an adequate conception of the difference between the relations of a pastor to his people in this land (especially if he is settled over a simple village church) and those which exist in our own country. One must *see* in order to appreciate what a factor such a minister is in the lives of his congregation. They look to him for guidance in the establishment of their homes and building up of their business, and they are very fortunate if they have a man who understands the laws of the land and can be their representative before the government. All this and much more the Rev. Hagop D. Stepanian has been to his people, and I attribute the growth of the work quite as much to the persistent use of these indirect and incidental means as to his ministrations in the pulpit. I could wish for him, as for all our native pastors and preachers, that they might enjoy greater privileges for mental and spiritual growth, and I regard as worthy of the highest praise those who succeed in spite of the lack of these opportunities.

In the spring of 1876 Rev. Mr. Richardson received the first six members as a nucleus for the church, and by 1887 they had again outgrown their accommodations and started the enterprise of building a new church. We together planned for one which, with the site, should cost about £300 sterling, half of which amount had been appropriated by the Board. As the work progressed I found that the pastor was not to be satisfied with a building that could be constructed for that amount; he insisted that it must be larger, better, and more beautiful. The result was that this congregation has one of the finest church buildings in the Western Turkey Mission. No more than was originally stipulated (£150) was given by the Board, though the building cost over £500; the balance was raised by the enterprising pastor among his people and from outside sources.

When, some years ago, the cutting down of the estimates of the mission became a rule instead of an exception, Rev. Mr. Stepanian, with his usual foresight, appreciated the necessity of providing a permanent income for gospel work in the village in addition to the free will offerings of his congregation. There was only one public bath in the village. All the people of this country are dependent on these baths, as there are no facilities for bathing in their houses, and as this one was badly out of repair, and at best was inadequate for the demands of the place, there seemed to be room for another. Again he called me to his assistance, and as I had drawn the plans of the church, so I accepted the rôle of architect for the bath. Once more the intrepid pastor, with only £100 in hand, began the work of building. By his personal enthusiasm he gathered the young people of the church about him, and others, too, from the Gregorian community, and made them responsible for all the stone and sand that would be needed. This meant either to bring it from the mountain on the backs of their animals or carry it on their own backs, principally the latter. No one without experience in such work can imagine the amount of stone required for a Turkish bath, with its deep foundations and thick, solid walls; but the young men were equal to the emergency, and great was the rejoicing when its domes were completed. I had introduced a new system of hot water supply, against the protest of all

who had ever seen such a bath built, but nevertheless it proved successful, and much more economical than the one ordinarily employed. The whole expense was a trifle less than £500, and the people themselves have paid almost the whole of this amount, and will realize a yearly income of from £40 to £50. In addition to this amount, about two years ago one of the well-to-do brethren gave his house to the church and also made other generous donations.

I have no doubt the readers of the *Herald* will be interested in the following letter:—

Rev. J. K. Greene, Secretary of the Committee *ad Interim*,  
Western Turkey Mission, Constantinople.

REVEREND SIR:—

For many years the Yenijeh church has desired and has been striving to become an independent church. On the 1st of February a church meeting was held. The meeting was glad to discover that the church had reached that condition, and through God's mercy was entirely able to care for itself; hence the meeting with joyful unanimity decided that from the 1st of January, 1905, it would care for its pastor's salary and church expenses without help from outside. The session was therefore authorized to communicate to your honorable meeting:—

1. We give glory to God and to Jesus Christ, the Head of the church, who has exalted us to this joyful condition. Then we offer our sincere gratitude to American Christians and to the Board, who with Christian sympathy have helped and cared for us for thirty-five years. Now that our church is able to be independent, let the help that was set aside for us be designated to another part of the world, and we will join our prayers with theirs that this amount may be the means of salvation to many souls.

2. We offer our thanks for the services of Dr. Schneider, deceased, and Rev. Mr. Richardson, deceased, the first missionaries of the Board to come to our assistance, and to Rev. and Mrs. Baldwin, our present missionaries, who have labored indefatigably for our church and institutions for a period of twenty-four years; their names as benefactors of the church are inscribed on our church records and on our hearts.

3. We are thankful to you, Dr. Greene, whose honored face appeared nineteen years ago in the pulpit of our church, and whose fatherly hands were placed on the head of Rev. Hagop D. Stepanian when with so much joy he was ordained as the pastor of our church.

4. We are thankful and grateful to our pastor, Rev. H. D. Stepanian, whose offspring in Christ we are, and who by his honored self-devotion has brought into existence our church, with its institutions and sources of income. His cherished desire was to see the church independent and self-sustaining. We rejoice that we now see this desire realized.

5. Our meeting humbly begs the Committee *ad Interim* of the mission to translate this letter and forward it to the Board. We also will write. Entreating your earnest blessing for the church, accept, dear sirs, the church's deep-felt gratitude and sincere respects.

Yours in behalf of the session of the Armenian Evangelical  
Church of Yenijeh,

GARABED H. ARZOUYAN.

I would not give the impression that this church has always enjoyed fair weather and smooth sailing. Ordinarily the weather has been fine, but

the last two years have been very trying ones. May I hope that this dark side will serve to reveal more clearly the bright picture I have given above, and that many will join their prayers with ours that this worthy pastor may long live to enjoy the fruits of his self-denying labors, and in the future be even more useful than he has been in the past?



## **A Tour through the Madura Mission**

**By Miss Eva M. Swift, of Madura**

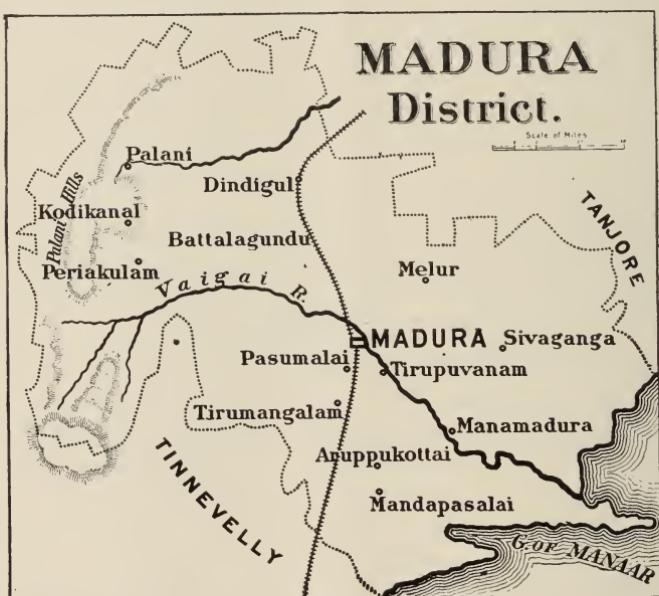
OLD friends of the work of this mission will doubtless know just where in the world of the East lie the rice fields, the palm groves, the hill, and plain of the Madura country. But we hope that some new friends will read our message of the kingdom, and for their sake we make our tour of discovery.

Madura City is the center from which to start on our tour of discovery. Half an hour by rail to the south will bring us to Tirumangalam, the headquarters of the station of that name. The empty mission bungalow and the lonely look of the Christian people on the compound tell the story of the depleted missionary force. The station stretches to the west, far away into the hills, and in its mud hamlets and scattered towns are 285,000 needy human beings to be ministered to,—by the missionary who isn't there? no, but by forty-nine Indian Christian workers who are manfully holding their own in their scattered outworks. Two thousand three hundred and thirteen Christians are the reward of their labors and their crown of rejoicing.

But where is the missionary? Another hour by rail lands us in a neat little wayside station, where a small cart, drawn by a lean and ever diminishing pony, may be procured; or a larger cart, drawn by two bullocks with the famous humps which will remind us of our school days when we learned to spell zebu. If there has been a recent heavy rain, it will take a good bit of bumping and plowing to get over the road; but when the sun smiles on us, less than three hours will bring us to Aruppukottai, ten miles southeast, where lives the missionary who has these two parishes to think of, pray for, and labor in. Aruppukottai has 240,000 souls, giving a grand total of 525,000 people for one missionary to be responsible for. What could this one man do without the pastors, evangelists, and teachers scattered through the country? Of these there is a little company of 112 sprinkled about at remote distances, shut in and shut off when the rains come. Were only the 4,262 Christians in question, 112 workers, representing the spiritual, educational, and social influences at work for the good of the community, were all too few; when, therefore, the whole country stretching southeast to the sea is thought of, is it any wonder that the missionary counts his forces with bitter regret?

The journey back, twenty-five miles by country cart with refractory bullocks, will cause us to bless the inventors of railways, and we shall rejoice in the lightning-like speed of twenty miles an hour of the "South India local" which bears us away three stations to the north. The inevitable bullock

cart awaits us. As we descend from the train, swarms of monkeys in the banyan trees and on the roof of the station, or even at the low windows of the train, hoping to receive fruit from the travelers within, will add something of interest to the view; but everywhere the greater swarms of human beings in their vivid costumes, the life and movement of the human throng, will hold the attention of the stranger to the scene. Not even far out on the banyan-shaded roads through the countryside can we escape the crowd, but all the twelve miles due west to Battalagundu we may gather an audience at a moment's call on the highroad. The mission compound is directly on the highway, but as we turn into the path leading to the bungalow no hospitable door opens to receive us, for the station has no resident missionary. We travel by night to escape the sun. The gleam of a lantern in the darkness



comes from the pastor's house near the church. We do not stay to find the forty workers among 146,000 people, any more than we would hunt for a needle in a haystack by lamplight; but after a word of inquiry concerning the children in the school, we pass out to the road again, and travel on at a bullock's jog trot for sixteen miles more towards the looming mountains in the west, till we reach Periakulam. There, in this village at the foot of the mountain wall, lives the man who is the superintendent of the work in the great station stretching away down the valley between the foothills, of the work upon the heights at Kodaikanal, and of the station of Battalagundu, in the absence of its missionary. His parish of Periakulam alone gives him 320,000 people to think of, and some of the mountain villages where the preachers go are remote and difficult of access. It is cause of thankfulness that seventy-three Indian workers are scattered down that valley, but were

the number doubled they would be all too few to minister to the Christians alone, not to speak of the Hindu community, for the former number 3,567 in forty-one congregations.

Coming back over the same road to the railway we go one hour farther north to Dindigul. A drive of ten minutes from the station brings us to the large mission compound, where a modest group of buildings contain the schools for girls and boys. The dispensary building across the road reminds us of the medical work, now closed, carried on for faithful years by the good doctor who has passed away. Three hundred and twenty thousand human beings call for the ministry of the missionary and sixty-seven fellow-workers.

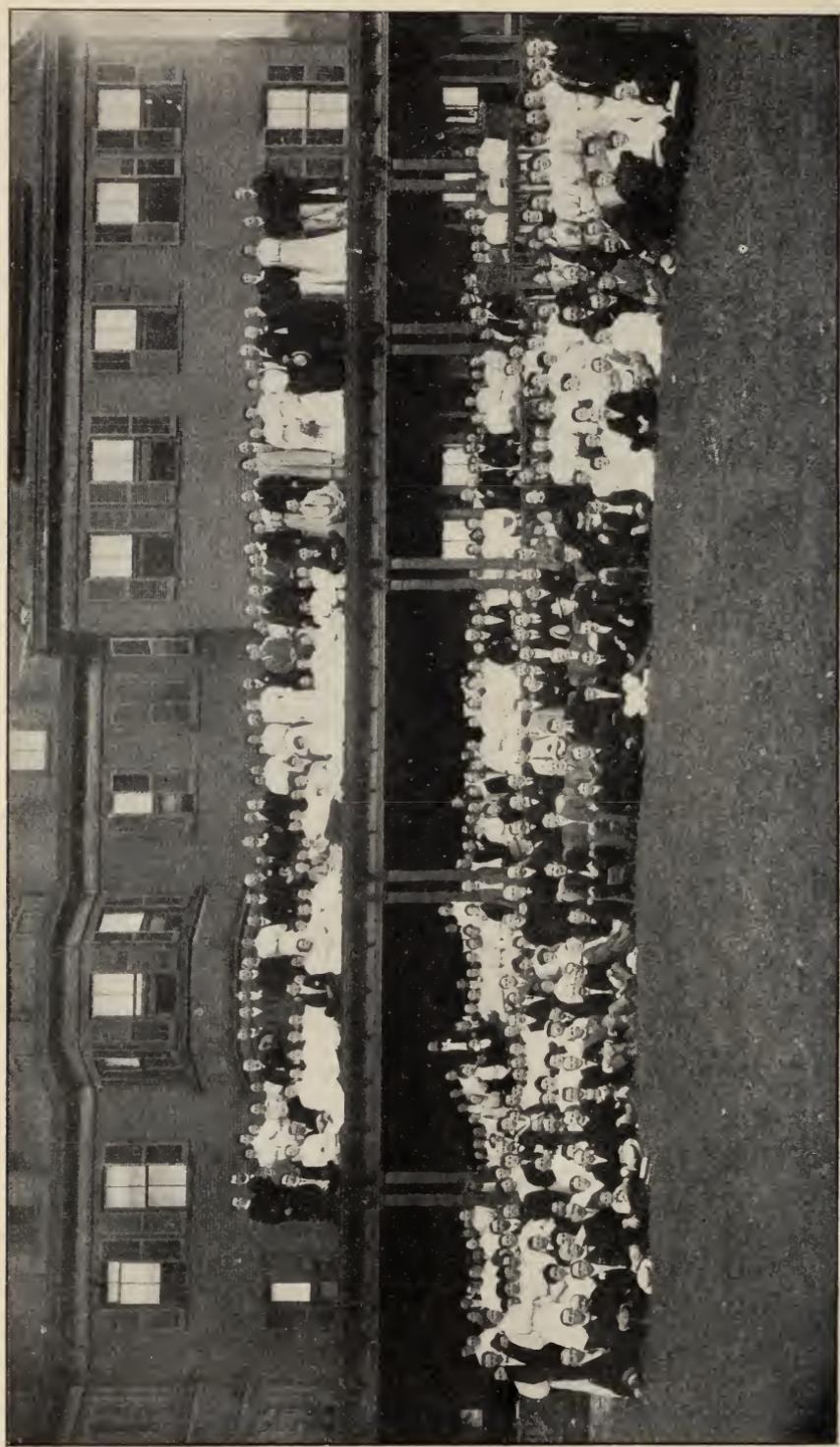
We must resort again to the jolting bullock cart to reach Palani, a night's travel to the northwest from Dindigul. In the morning we find ourselves over behind the mountains on the other side of which lies Periakulam. There, in loneliness and isolation, the missionary works in a difficult field, with thirty-five teachers and catechists to direct. It is a place of sacred pilgrimage, and sometimes the problems seem as hard as the towering rock to which the pilgrims come. Seven hundred and ten Christians are giving their witness among a population of 215,000.

Back in Madura again, eighteen miles by perilous pony cart bring us to Melur, the land of the robbers and of desperate missionary problems—a fair country, a friendly people, who wouldn't mind robbing you for the fun of it, an inviting field, a small church, and a force of thirty-four workers. Many changes in the missionary force, many changes, therefore, of plan, keep Melur at the beginnings of things. The missionary there now, new to the work, looks forward with hopefulness, and with a parish of 340,000 souls he has his hands full.

Thirty miles on the pilgrimage route, southwest of Madura, lies Manamadura. There we find two missionaries, for a wonder, and are glad to think that when one has to be at home to look after the industrial school, the boarding school and the orphanage, the other one may be out with the sixty-two pastors and catechists, teachers, and evangelists among the 380,000 people who await their ministrations.

Now for a look at Madura City, in the center of all this! To the tourist the great temple, the palace, and the drives are the objects of interest. The true Christian heart will rejoice to see the schools flourishing, as it were, under the eaves of the temple towers, and the simple Christian homes under the shadow of the stately palace. Four churches, in the four quarters of the city, a high school and college for men, a high school for Christian young women, girls' schools, boys' schools, all testify that a current of fresh Christian life is flowing through the arteries of this ancient town; while a visit to Pasumalai, three miles away, where 600 students attend the various schools, and where the press is sending out a thousand-tongued gospel message, will help the thoughtful mind to realize that Christian truth has sent its roots deep downward, and is bearing gracious fruit upward.

SILVER BAY CONFERENCE, YOUNG PEOPLE'S MISSIONARY MOVEMENT, JULY 21-30, 1905



# DEPARTMENT FOR YOUNG PEOPLE AND EDUCATION

## The Silver Bay Conference

By Rev. Benjamin Swift, Orwell, Vt.

THE fourth annual conference of the Young People's Missionary Movement has passed into history, but upon the lives of the 600 delegates in attendance it has left an indelible impress. What more ideal spot for such a gathering could be found than Lake George—a veritable gem in rarest setting! What more delightful and sacred fellowship than ten such days afford! The strength of the leadership and the high quality of the general *personnel* of the conference were of a character to insure a most profitable session, and those who went to Silver Bay seeking help were not disappointed.

The program was built on broad lines, yet showed definiteness of aim. It dealt with city, home, and foreign missions. Sixteen denominations were represented in the registration, and place was given to representatives of the various church missionary boards without discrimination. All this gave a breadth of vision that was most enlightening. At the same time room was made for denominational group meetings, where past achievement and future purpose could be recorded, and the denominational consciousness be developed.

The program emphasized mission study, and allowed much time for the consideration of approved methods of missionary effort in the local church. Yet the inspirational address was not wanting, and such themes as "Prayer and Missions," "Stewardship," and "Men and Missions" were by no means overlooked.

The prayer spirit, which strengthened with the progress of the conference, found ultimate expression in a continuous prayer service, covering some twelve hours of each of the last two days, and proving a source of very great spiritual enrichment.

The program was splendidly broad, yet as helpfully specific. It treated method minutely, yet knew it to be fruitful only as Spirit-filled. The persistent endeavor was to disseminate information, to acquaint the young people with facts as to mission fields, the needs, the work doing, and the workers. But all this only in the hope that knowledge should be crowned with vision; that seeing all through the eyes of the Master the young people might be seized by a soul-mastering passion to save men and bring in the kingdom—a passion that should lead to a dedication of life and possessions.

The thought of one who has watched with interest the working of this movement, and who has sought to enter sympathetically into its plans, is that it has been divinely instituted for this age.

The century past has seen the foundations of our great missionary enterprises largely placed. The demand now is for the rallying of the energy and consecration of the present generation to the raising of the great superstructure that shall reveal to the world in even clearer fashion the power of the gospel of Christ. What instrumentality has appeared which gives larger promise as to the future of the great Christian enterprise of world conquest than this!

The need of the hour, we will agree, is large increase of missionary intelligence, and then the kindling of that intelligence into a genuine passion for saving men. But how better can we express the definite aim of the Young People's Missionary Movement than in just those terms?

And then, 600 young people meeting, at no inconsiderable outlay of time and means, to consider missionary themes! Is there no significance

in this? Nothing of hope and promise in it all?

We bespeak, then, the heartiest co-operation of all pastors in this movement, which we feel is being guided by its leaders in such a sane and masterly way. It is probably not too much to say that from the recent conference none derived more help than the sixty-one pastors present. If the missionary idea is to conquer the life of the churches, it must conquer the life of every man filling the office of pastor. There must be no resistance to world missions, not even that negative type born of misapprehension and ignorance.

There are two ways in which the pastors of the churches may coöperate most effectively in this movement: first, by putting to the test in their own churches the methods advocated as most fruitful; second, by aiding the returning delegates in bringing to the attention of the young people of the churches the aims and possibilities of this work as developed at Silver Bay. This much we can do. No less ought we to do.

Let us strike hands, then, with the consecrated young people of our churches, and thus have part in the most promising missionary movement of our age.



### Congregational Resolutions at Silver Bay

REALIZING the importance of increased vigor in our efforts to further the work of our six societies, the Congregational delegates at Silver Bay Conference, July 21-30, 1905, resolve:—

*First*, that we will use our utmost endeavor to stimulate among all the young people of our churches the sense of responsibility for denominational missionary work by urging them—

1. To learn about our missionaries and their fields of labor.

2. To keep continually in remembrance in their prayers the officers of our Boards, our missionaries, and their fields.

3. To give, under the guidance of God, with a definite purpose and plan, both of their substance and themselves.

4. To realize that they are the recruiting agencies for our six societies.

*Second*, that in our district and local work we make faithful use of the methods advocated by this conference, particularly,

1. In organizing a mission study campaign, with normal classes at convenient centers, such campaign to be strengthened by visits of Silver Bay delegates to churches in their vicinity.

2. In securing as early in the fall as possible, through the coöperation of conference and union committees, a prominent place upon their programs for "Young People and Missions."

3. By suggesting to the committees of conferences and Christian Endeavor Unions the most effective ways of advertising, conducting, and reporting the missionary sessions of their meetings.

4. By calling attention to the missionary institutes soon to be held in the larger centers, so that the attendance may be general, purposeful, and prayerful.

5. By choosing as delegates to next year's conference at Silver Bay leaders or prospective leaders in the young people's societies and Sunday schools, and wherever possible those who will represent a large constituency of churches.

*Third*, that we, believing that the chief responsibility for the progress of Christian achievement in our churches themselves, in the home land, and "unto the uttermost parts of the earth" will increasingly rest upon the young people, will beg them to recognize this responsibility, and to go forward in Christ's name and by his strength.

## Daybreak in the Dark Continent—A Review<sup>1</sup>

By Ralph E. Diffendorfer

Publication Secretary of the Young People's Missionary Movement, New York

By the publication of "Daybreak in the Dark Continent," the Young People's Missionary Movement gives to the foreign mission boards of the United States and Canada the fourth foreign mission study text-book in the Forward Mission Study courses. It is the aim of this movement to publish from time to time a series of mission study text-books covering the various home and foreign mission fields, written by leading authorities, with special adaptation to the needs of young people.

"Daybreak in the Dark Continent" is a simple, concise, and scholarly presentation of missionary enterprise as related to the African continent. The author, Wilson S. Naylor, D.D., is Beach professor of Biblical literature in Lawrence University, Appleton, Wis. His experience as traveling companion of Bishop Joseph C. Hartzell, of the Methodist Episcopal Church, on his last official tour of Africa introduced him to the Dark Continent. His personal observations and his previous and subsequent study of a wide range of literature enabled him to do the difficult task of bringing into close quarters a mass of material, and of presenting it in a style which will arouse, if not compel, a missionary interest in Africa. He has done his task well.

The book has been written from the standpoint of the native African.

Bishop Hartzell has said that the most interesting thing in Africa is the native himself. Mr. Naylor has the same conviction. The frontispiece, on which the eye rests first when the book is opened, emphasizes the primal importance of transforming the native African, and this emphasis is continued throughout the whole work. The picture presents a group of African sons who have been lifted from the darkness of heathenism into a life of light, influence, and power, including Bishop Samuel A. Crowther, of the Niger territory, King Khama, of Bechuanaland, and Paul, the "Apostle of the Congo."

The geographical description of the continent is a study of the home of the black man. His varied individual, family, and tribal characteristics are traced with unusual touches of interest. The native religion, with its fetiches, charms, witches, witch palavers, and spirits, is branded as a "religion of darkness." The present missionary problem is stated, and finds its solution in the present forms of missionary activity in Africa, viz., educational, industrial, medical, and evangelistic missions.

It is a matter of regret that a comprehensive treatment of the subject evidently did not permit of a more detailed statement of the lives of the great "heralds of the dawn." However, the influence of these beacon



RALPH E. DIFFENDORFER

<sup>1</sup> See special announcement concerning price, text-book, and supplementary literature among advertisements of this issue.

lights in Africa's darkness pervades the whole book, and is supplemented in the closing chapter by specific instances of the conversion of natives and of their subsequent moral and religious work.

The book contains about 260 pages of text, in good, readable type; eleven full-page, half-tone illustrations, representing the various phases of native life and mission work in Africa; a

two-page, half-tone relief map of Africa, with key; eight pen sketches, illustrating various points in the text; questions for class study; references and topics for advanced investigation and reading, and a well-arranged appendix, containing a chronological table, statistical tables, bibliography, charts, suggestions as to the use of the book in a study class, and a concise index.



## African Bibliography

In addition to the special reference library on Africa, mentioned elsewhere in this issue, the following books have been selected from many as most valuable additions to missionary libraries in preparation for the campaign of foreign mission study on Africa. This list is taken from the appendices of the text-book, "Daybreak in the Dark Continent," published by the Young People's Missionary Movement. It is recommended that selection of books to be added to missionary libraries for use by mission study classes and missionary committees be made from this list. Orders may be placed with the Pilgrim Press in Boston, New York, or Chicago, or with the Young People's Department of the American Board.

### GENERAL REFERENCE

Usually to be found in town or city libraries

- Beach, Harlan P.: Geography and Atlas of Protestant Missions (two volumes).
- Brown, R.: Africa and Its Explorers (four volumes).
- Dennis, J. S.: Christian Missions and Social Progress.
- Johnston, H. H.: Colonization of Africa.

### NORTH AFRICA

- Atterbury, A. P.: Islam in Africa.
- Bossier, G.: Roman Africa.
- Rutherford, J., and Glenny, E. H.: The Gospel in North Africa.
- Smith, G. B.: General Gordon.
- Watson, A. P.: The American Mission in Egypt.
- Zwemer, S. M.: Raymond Lull: First Missionary to the Moslems.

### WEST AFRICA

- Bell, John: A Miracle of Modern Missions.
- Bentley, W. H.: Pioneering on the Congo (two volumes).
- Chatelain, H.: Folk-tales of Angola.
- Dimmitt, R. E.: Story of Madeira.
- Lapsley, J. W.: Life and Letters of Samuel Norvell.
- McAllister, Agnes: A Lone Woman in Africa.
- Milum, J.: Thomas Burch Freeman.
- Page, J.: Samuel Crowther.
- Parsons, Ellen C.: A Life for Africa.
- Robinson, C. H.: Hausa Land.
- Stone, R. H.: In Africa's Forest and Jungle.
- Wilson, J. L.: Western Africa.

### CENTRAL AFRICA

- Arnot, F. S.: Garenganze.
- Johnson, H. H.: British Central Africa.
- Stanley, H. M.: How I Found Livingstone.
- Stanley, H. M.: In Darkest Africa (two volumes).
- Stanley, H. M.: My Dark Companions and Their Strange Stories.
- Stanley, H. M.: Through the Dark Continent (two volumes).
- Schweinfurth, G., and Others: Emin Pasha in Central Africa.
- Verner, S. P.: Pioneering in Central Africa.

### SOUTH AFRICA

- Blaikie, W. S.: Personal Life of David Livingstone.
- Bruce, Mrs. W. K.: Story of an African Chief.
- Bryce, J. M.: Impressions of South Africa.
- Carnegie, D.: Among the Matabeles.
- Coillard, F.: On the Threshold of Central Africa.
- Deane, D. J.: Robert Moffat.
- Hepburn, A. D.: Twenty Years in Khama's Country.
- Livingstone, D.: Travels and Researches in South Africa.
- Livingstone, D.: The Zambesi and Its Tributaries.

Livingstone, D.: *Last Journals*.  
 Mackenzie, W. D.: *John Mackenzie, South African Missionary and Statesman*.  
 Moffat, J. S.: *Robert and Mary Moffat*.  
 Tyler, J.: *Forty Years among the Zulus*.  
 Wordsford, W. B.: *The Story of South Africa*.

## EAST AFRICA

Ashe, R. P.: *Chronicles of Uganda*.  
 Battersby, W. H.: *Pilkington of Uganda*.

Dawson, E. C.: *James Hannington, First Bishop of Equatorial Africa*.  
 Elmslie, W. A.: *Among the Wild Ngoni*.  
 Harrison, Mrs. J. W.: *Mackay of Uganda*.  
 Jack, J. W.: *Daybreak in Livingstonia*.  
 Macdonald, D.: *Africana (two volumes)*.  
 Mullins, J. D.: *Wonderful Story of Uganda*.  
 Matthews, T. T.: *Thirty Years in Madagascar*.  
 Vivian, H.: *Abyssinia*.



## African Reference Library

THE Young People's Missionary Movement will publish this summer its Mission Study Reference Library, No. 4, comprised of eight volumes on Africa. These will appear in uniform binding, and may be purchased through the Young People's Missionary Movement, 156 Fifth Avenue, New York, or the Young People's Department of the American Board, 14 Beacon Street, Boston, for five dollars, or considerably less than one-half the retail price of the volumes when bought separately. The choice of books has been made by an expert library committee, headed by Rev. Harlan P. Beach, M.A., of the Stu-

dent Volunteer Movement, as chairman. Helps to leaders for "Daybreak in the Dark Continent," the foreign mission study text-book for 1905-1906, have been prepared with these books as the basis of reference. It is therefore highly desirable that every mission study class should have access to this library. The books are as follows:—

*The Redemption of Africa* — Noble (two volumes).  
*Tropical Africa* — Drummond.  
*Fetichism in West Africa* — Nassau.  
*The Price of Africa* — Taylor.  
*Christus Liberator* — Butler.  
*Daybreak in Livingstonia* — Jack.  
*Dawn in the Dark Continent* — Stewart.



## Special Congregational Literature on Africa

As an aid to missionary leaders in the churches, the American Board will issue certain literature on Africa, such as may provide accessible information on Congregational missions. The most important pamphlets now in print or in course of preparation are described below. A complete catalogue of prices will be given in the October issue, and in the special circular announcement mentioned below; but one or two of the pamphlets will be sent free with text-books ordered through the American Board. Prices on literature now off the press are given in the advertising section of this issue.

First of importance is a small, illustrated book, containing a brief history of Congregational missions in Africa, arranged by missions. This booklet

will serve as a text for two or more class sessions on denominational work, closing the series. A small leaflet containing special suggestions to leaders will be issued for this part of the course of study, separate from the larger pamphlet for "Daybreak in the Dark Continent." The booklet will contain lists of questions on the text for class use, and will be sold at cost price.

A booklet of biographies, containing a condensed statement of the life history of each Congregational missionary now working in Africa, is now nearing completion. This document will be illustrated, providing ample material for scrapbooks on Africa, exhibits, biographical missionary meetings, missionary socials, and other exercises designed to inform Congre-

gationalists in America of their own work and workers in Africa.

A full announcement of foreign mission study plans for young people will be printed and sent to young people's societies in time to furnish missionary committees with needed information.

The pamphlet, "How to Organize a Mission Study Class," will be available throughout the year. The two manuals for missionary committees, one selling for ten cents and the other for five, should be ordered with the above pamphlet, and their contents mastered by every missionary committee member and class leader.

The large pamphlet, "Helps to Leaders," prepared to aid leaders using "Daybreak in the Dark Continent," will be sent free to every leader who fills out the official enrollment card furnished from the Boston office. This and other free helps are furnished free only to those ordering text-books through the Young People's Department of the American Board, 14 Beacon Street, Boston, or one of the three District Secretaries. Persons ordering text-books through book-stores or publishing houses will be supplied with the pamphlet of helps free on application, and other literature may be purchased at the regular prices. It is hoped that the organization of every foreign mission study

class in young people's societies, Sunday schools, and churches will be thus reported.

The historical sketches of the Zulu, East Central African, and West Central African Missions will be available for use by leaders and for distribution among members of classes.

A new illustrated pamphlet describing the native work and workers of the three African missions is in course of preparation. Under the Station Plan provision will be made for systematic giving in support of the native work in Africa. The first share of thirty dollars has been taken by the boys of the Sunday school of Tougaloo University (Mississippi), one of the great schools conducted by the American Missionary Association for the Negroes of the South.

Special articles on Africa will appear occasionally in the *Missionary Herald*. These may be used by leaders, members of classes, committees in planning foreign missionary meetings, and pastors in preparing sermons on missions in Africa.

Later announcements will be made of other helps made available for use in the Africa study campaign. Correspondence on all matters pertaining to the study of missions will receive prompt attention. Orders for text-books are now being received.



## A LIFE IN CHINA

### Rev. Ling Nik Sing, of the College Church, Foochow, China

By Rev. Dwight Goddard

REV. MR. LING NIK SING was called home after a very successful ministry when only forty-five years old, loved and honored by missionaries, officials, literary men, the poor of his parish, and the many students passing through the college. Rev. Charles Hartwell said of him that he was one of the most polite and pleasing in his manners of any Chinese he had ever known. That is saying a good deal, for all Chinese are polite.

Let us consider the threads that were woven to make the fabric of his character. His father came from a small village down the river to live in the busy suburb of Foochow, near where now stands the splendid great church built in memory of Mrs. Dudley. His father was a regular attendant at church and made such long prayers that when he was examined for baptism Rev. W. C. Burns, one of the most saintly of the early evangelists in China, who was present, questioned if he was sincere. But he proved a truly converted man, and afterward was employed for many years as a church keeper and bookseller. He was not an educated man, but had a remarkable memory, being able to repeat word for word what he had heard read but once. Mr. Ling's mother was also uneducated in books, but was a woman of ability, of much natural refinement, and very pleasing in appearance, all of which characteristics she transmitted to her son. She did not give up idolatry for long years after; in fact, only a little before her death. Her very ability, however, unredeemed, made her a violent opponent of her husband's conversion, and she made his home anything but pleasant.

Our Mr. Ling received a good education and was apprenticed to a banker. His mother noticed that he was inclined to go with his father to the Christian chapel, and so to stop it she secured an appointment for him in a bank at Kucheng, some eighty miles from Foochow. Her scheme to get him away from Christian influences, however, was unsuccessful, for it so happened that the bank where he was employed at Kucheng was not far from a Methodist chapel, and the preacher came to have a deep interest in young Mr. Ling. A little later, and while still young, he returned to Foochow and joined the church which his father attended. Then came the desire to devote his whole life to the gospel ministry. He was accepted as a student, and received an excellent training under Dr. C. C. Baldwin and Rev. Charles Hartwell, who has so recently died.

He was first stationed at a street chapel at the Water Gate, and a little later became the preacher at the chapel on Peace Street. This chapel later on became the college church in connection with our Foochow College, and Mr. Ling became its first ordained pastor. It was while he was here that his marriage was decided upon. The young lady selected by his father was

Miss Chiong, the daughter of one of our Ing-hok Christians, who was attending school at Miss Newton's, at what is now the Foochow Girls' College. Her father had once betrothed her to an unworthy man, and much to his surprise met her flat refusal. The proposal from Mr. Ling came to relieve him from his embarrassment. Of course she was not supposed to know anything about it or to have ever seen the young man, but she had seen him at church and was well pleased. She even went so far astray from Chinese customs as to go to her foreign teacher and ask about his ability and character. She naïvely said that the man she would be willing to marry must have three qualifications: he must be a Christian, have good sense, and a kind heart; and in marrying Mr. Ling she was highly blessed in a husband.



REV. LING NIK SING AND FAMILY

who surpassed her ideal. Many of the old betrothal ceremonies were omitted, and the usual money payment was reduced to simple payment for the feast and the bride's personal ornaments.

Mr. Ling later on showed his independence of native custom by siding with his wife against his mother. According to Chinese custom the husband's mother has entire control of her son's wife, often making her a household drudge. The mother's hatred of anything Christian increased her severity with Mrs. Ling until Mr. Ling would not stand it, and protected his wife even to the extent of providing for his mother another home with friends at her native village. Even when his mother, gossiping with her heathen friends, charged her son with unfilial acts, his patience continued, and he cared for her with loving consideration, having the great pleasure of seeing her heart soften after many years.

As a preacher, Mr. Ling was very winning. His politeness, that sprang from genuine love, made him tactful and agreeable, while his habits of study continually increased his knowledge and power. Withal he was spiritually-minded, which is not common among the Chinese, and was a firm believer in prayer. His most remarkable work was in curing opium smokers through faith. Rev. Charles Hartwell, who was associated with Mr. Ling at this time, writes of this remarkable work as follows:—

“A year or two after his ordination he felt a special call of God to attempt the cure of opium smokers, mainly by the power of prayer. His plan was to have opium takers come to the church, hear a short gospel sermon, and then have a prayer meeting in which every one must orally utter a few words of prayer to God. They were encouraged to begin abstaining from the use of the drug as far as possible by diminishing the amount taken. They were to come for two weeks to hear the truth and learn to pray. At the end of that time they were to stop all use of opium, and by arrangement with Dr. Kate C. Woodhull at the Woman’s Hospital they were to receive at her dispensary such medical aid as she thought their cases required. In some cases medicine was given but once; in others it was given a few times.

“At first the numbers who came were small, but in 1893 they came in crowds and went through this ordeal. During this ordeal the sufferings of some of the men were intense for a time, and they would come to the pastor morning, noon, and night for help and encouragement. This tax on Pastor Ling’s sympathetic nature was more than his strength could bear, and resulted in nervous prostration, from the effects of which he never fully recovered. In consequence of his illness the work was obliged to be discontinued.

“Pastor Ling received over one hundred dollars in ten-cent fees from these opium takers, showing that over one thousand persons had come for relief. This money he spent in opening two Christian day schools in villages from which large numbers of those had come who had secured relief. By the aid of these Christian teachers he hoped to conserve some of the interest which his labor had awakened.”

His most useful work was among the students of Foochow College. As college pastor he always led a class of seniors in Bible study; and of all the hundreds of educated young men who have passed through that excellent institution, every one has carried away impressions of Christianity gained from this fine, sane, loving, Christian gentleman. It is a splendid thing to have such an opportunity as that, and Mr. Ling nobly used it to glorify his Master’s name.

His health was not good, and the pastoral duties of his ever increasing church became a heavy burden. Then came those terrible days of that fateful summer of 1900, when the Boxers ravaged the North and ruthlessly murdered 30,000 Christians, who rather die than deny the Lord. In the South the vagabonds everywhere took up the cry and threatened the Christians with the same fearful death. Three times was the city of Foochow placarded and the day set for the attack. Many of the foreign missionaries left the country, and the consul advised all of them to go; but some stayed in their summer retreat among the mountains, and the native Christians

were left alone in the great cities and the myriad hamlets to face unknown persecution and possible death.

Pastor Ling sent his wife and children to her home in the Ing-hok mountains, but he stayed at his post. To him during those awful days came troubled souls whom he had won out of idolatry to faith in Jesus—came wealthy merchants asking advice—came high officials seeking information from Christian sources, came other pastors and helpers for counsel and encouragement, and to all he passed on that faith and serenity that came to him from the One whom he loved better than life.

In the autumn of that year it was evident that his strength was failing. On a Sunday in the early part of January of that winter he entered his famil-



MISS WOODHULL'S DAY SCHOOL

Taught by Mrs. Ling, widow of Pastor Ling, and Miss Hie Cu, their daughter

iar pulpit as usual for the morning service. It was noticed that it was with difficulty that he proceeded. Finally he called his senior deacon to finish the service, and he made his way to the adjoining parsonage, where he was joined by his wife and the missionary physician; but medical aid was of no avail, and before the service was ended his soul had ascended to be with his Heavenly Father.

The direct influence of this good man is ended, but indirectly it will linger in the hearts of those whom he loved. Unless his memory is enshrined in some objective fashion, the days will be few before he and his work will be forgotten. Would that we who now hear of him might build in his memory a much-needed college church, and thereby perpetuate a little longer the sweet influence of Pastor Ling.

## Letters from the Missions

### Micronesian Mission

#### THE GREAT TYPHOON

In our last issue we were able to give only a brief paragraph referring to the tidings, received just as we were going to press, of a disastrous typhoon which struck Kusaie on April 19 and Ponape on the day following. The letters now received are of thrilling interest, showing the extent of the disaster and the narrow escape of our missionaries from destruction. Writing a few days after the storm Mrs. Garland could only say:—

“As we look now from the deck of the *Morning Star*, there is nothing but a very overwhelming sense of desolation which oppresses eye and heart most heavily. Our dear Kusaie is gone, and in its place stands a bare, dreary land, scarred and bruised in the battle of the elements.”

The fullest accounts received from Kusaie are in the journal of Mrs. Captain Garland and in a letter from Mrs. Channon. Mrs. Garland was with her husband and children on board the *Star* in the lee harbor of Kusaie. Extended portions of her account will be found in *Life and Light* for the current month, and we here give some extracts referring to their experiences on board the vessel:—

“The wind had been blowing heavily through the night of the 18th, and at 3 A.M. the captain dressed and went out to keep watch of the weather. Soon after he noticed that the barometer was falling decidedly; the change in barometer in these regions is usually slight, so that this was a decided warning. Towards daylight the second anchor was dropped. The force of the wind was constantly increasing and the glass as steadily falling.

“At 6 A.M. the wind was terrific, and at 7 o'clock, breakfast time, the rain was

beginning to fall, or, rather, hurl itself upon us. The cyclone had burst upon us in fury, and the ship began to drag anchors. An attempt had been made to secure the large awnings fore and aft, but the after awning was whipped into rags and blew away, some of the pieces no bigger than one's hand. The canvas around the bridge was also carried away, but was secured. Fire buckets and rack from the top of the house, the large brass binnacle, too, the wind sail, and some other things were lost.

“The captain had warned me that we would probably go on the reef, and soon came to shout into the room through the window on the lee side, ‘We are going on the reef now, sure, but don't be troubled.’ And then it was only a moment before we felt the bump on the coral. The ship was very unsteady, so that it was not easy to walk across the room without staggering. Doors, windows, and blinds were all shut tight, yet the water poured in, over and around them. The room was very dark, but with the help of a candle I kept watch of the barometer for the captain, recording it every ten minutes. It was most alarming to see the steady fall, and the noise of the warning elements, especially around the front of the house, was terrifying to the children. Dorothy went into the farthest corner of the room and crouched down with her head buried in the pillow, trying to shut out the uproar of sound. Elizabeth, too, was frightened; but I could not go to them, so reminded the children that we had not had prayers, and that it might help them to be more quiet if they were to go by themselves and have prayers. Both thought they must have a lamp, for it was too dark to read; but they concluded that the reading might very properly be omitted

that morning, and it was not long before Dorothy came out to tell me with a bright face that somehow her fright was all gone, since she had prayed with the other children."

We have not room for the interesting details of this day and the night in the deep. After the drifting upon the reef, the wind apparently shifting, the *Star* was driven across the harbor and touched upon the other side. Mrs. Garland says:—

"The passing of the cyclone left us stranded, with the stern resting on the reef at one side of the harbor. The anchors had caught in the mud and helped to make the bow more steady, the tendency of the wind being to push us still further up on the reef. It seemed best, until the sea and wind had subsided more thoroughly, not to attempt to move from that position. At the time of the cyclone the engine was out of use, having been taken down for repairs, and the fires were out, so we could have no help from that source. So watch was kept to see we did not drive farther up on the reef, and there we lay through the night. It seemed odd enough to see, in the moonlight, the long line of black rocks so near us, and to hear the murmuring swish of the surf as it broke in a white line within a few yards of our door! Early the next morning we got off the reef without trouble, with the aid of a kedge and a long line, and were soon at our usual anchorage."

#### THE WRECK ON KUSAIE

The missionaries on Kusaie when the typhoon burst upon them were Dr. and Mrs. Rife, Mr. and Mrs. Channon and their children, and Misses Hoppin and Wilson. The letter of Mrs. Channon gives the fullest account of their experiences. She first summarises their losses:—

"The girls' school is utterly demolished. Dr. Rife's house is a wreck, ready to fall. His workhouse only

stands. The kitchen, though whole, was left almost sliding down the precipice, but has been straightened up. Every other house over there is either blown over or blown to pieces. Our main house stands, though the porch and library and bedroom were unroofed. Our woodhouse and kitchen are standing. The schoolhouse has been blown to the four winds, a part of the side being outside of our bedroom windows; a corner and side are down at the foot of the ridge just west of us. The press house, which Mr. Channon had said would be our refuge in case of storm, was picked up, press, type and all, turned over, and thrown down in a heap. The front side of the press house broke not far from where it had stood. The ladder which Mr. Channon had used to fasten down the library roof, after the storm began, was found under the ruins of the press house."

Nevertheless, Mrs. Channon can add to this record of losses:—

"In all the wreck and confusion we have lived in since then we have only one thought, that of thankfulness to God that he spared our lives, for the air was full of flying houses and timbers, iron roofing, etc. We occasionally think that such and such a place might have been a better place to go to, and then we say, 'No, the Lord led us to the right place of refuge, for in seeking another shelter we might have been struck and killed.'"

Of the incidents of the storm, Mrs. Channon writes:—

"About nine o'clock there was a lull for about fifteen minutes or perhaps half an hour, and Dr. Rife came over during that time. He said all his native houses were down, and that all the iron roof was off the girls' school building. Our workhouse was down, the iron roof upon the ground a short distance from its place, perhaps two feet forward. The doctor said his workhouse might hold us, as he thought it was strong and in a safe place. Just before he left we saw the wind com-

ing from the southwest, tearing up the water and rushing over the reef, and he hurried home. In a moment everything was in a perfect whirlwind, no standing, and hardly could we get our breath. In the lull we had gone onto the porch. Mr. Channon had had two big boxes taken down near the spring, thinking we could go under them for safety, but when the whirlwind began we rushed towards the front of the house and then hid under the hibiscus plants by the breadfruit tree; then in a moment of getting our breath we rushed down toward the banana house, calling to see that the children were near. Before we reached the banana house, as we passed a little cut in the ground where a house used to be, we saw some of the boys in the hollow, and to that place we crowded and crouched, all the children safe with us. The fragments and sides of houses were hurling through the air over us. It was raining in torrents, too, with a deafening crashing filling the air. Once a long beam with boards landed over us, which Mr. Channon and the boys immediately lifted away."

#### A SHELTERLESS REFUGE

"Some boys had been sent up the hill in the early part of the storm to help as they could. Mats were found to cover over us and keep out some of the rain. We were sitting in water eight inches deep, and it was raining and pouring all the time. We had warm shawls over us, which, even though wet, were a comfort, and as we were so crowded together I did not get to shivering at any time. The children were very quiet.

"When Mr. Channon came back, and there was a little lull, he said we would start out for the doctor's carpenter shop, where all the girls' school and doctor's people and Kusaians were, and if we had not time to get there we would seek shelter under some of the big rocks leading up to his house. We waited there a while and the wind did not blow

so hard, and word came from the doctor that the barometer was going up again. Mr. Channon said we must go up to the house and put on dry clothes, even if we had to come back again to the rocks.

"So we came up to our unroofed, whitened, desolate, water-soaked house. We went upstairs, on our way up looking out on the open sky where the roof was off. Our packed trunks were all dry, and I had put pillows and some things hastily into dry goods boxes before we left the house. Our breakfast stood on the table; the big stones of the foundation had come up through the floor and broken the boards, so that for three days we walked about here up and down as amongst waves.

"We slept on the floor in the kitchen that night, and every shower or blow wakened us with a start. What desolation was about us! Almost every tree down, not a leaf anywhere, the cocoanut trees looking as though some great giant had come and chopped off their tops! Of the breadfruit trees there stood only the main trunks of such as were not torn up by the roots. . . . The next day we tried to dry some things, and some of the girls helped make a floor in the lower part of the woodhouse on which to store articles brought from the wreck.

"Miss Hoppin and Miss Wilson did not leave their house until it had been moved from its foundation, and then with herculean strength Miss Hoppin opened a jammed door and drove out all the girls, who huddled about her, afraid to move without her word. Hardly had they all cleared the house than the whirlwind crashed and tore and blew everything to the four winds. They rushed towards the path and then crouched in the shallow depressions along the path."

#### THE STORM AT PONAPE

The experiences at Ponape, reported by Mr. Gray, were, in the main, like those on Kusae. After the following

quotations from his letter were in type, photographs were received from Mr. Gray, showing the effects of the storm, and engravings from these photographs will be found among our editorial paragraphs. He writes:—

"About nine o'clock on April 20, the wind began to blow, increasing in violence, until by eleven o'clock two of our houses, the boys' house and the eating house, had blown down. Trees were falling everywhere, and some of the windows at the girls' school were broken and the blinds blown down. After the boys secured those left, we returned to our own hill. My house was flooded with water; I bored holes in the floor to let it run out. It was normal week, and more women and children than usual were on the place. I saw that the schoolhouse would go to pieces, so I ran to get the folks out of it, as well as out of all the small houses. They retreated behind my house, going at a good pace before the wind. I stood behind the upturned roots of a big tree near my house to watch it.

"The natives soon left the rear of the house to run their chances behind and below the hills. I went to the edge of the hill, where I could see the sea and watch the storm, thinking my house might stand. The wind had been from the north, now it was shifting fast to the east, and I was exposed to it. The rain in the storm was blinding, and hurt the face like hail; my ears ached with the terrible roar of the wind; but I had to run, at times falling before the wind, then grabbing for a root or stump to hold myself up. When near my house I could see that the shifting of the wind had proved too much for it, and it was all but gone. The hill furnished but little protection. The trees seemed to suffer more at the rear of the hill than before it. I hid in a ledge at the top of the hill until my house was gone and all the trees had fallen that could fall, then I went to help the ladies. I had no hope for their house, and trembled within myself for

them as I climbed the trunks of trees that covered nearly every foot of the way. The girls' schoolhouse was gone. I saw two groups of people sitting about on the ground a few hundred feet from the house. Each woman had a few girls about her, but happily unhurt. Two of my boys had gone to help them, and it appears that they did good work. The ladies were pitiable objects indeed, as they sat there, helpless, drenched, and cold.

"Everything was either blown away or else so exposed to the downpour of rain, and afterwards to the sun, that all household goods, books, papers, etc., are hopelessly ruined. I have my account books and cash. Only a few marks were blown away. All reports, letters, and items from the Board are gone. I had not posted the items received from Mr. Wiggin by the last mail, and they are gone. It will be necessary for him to send me copies of all letters, the items of which have not been included in my former semiannual reports. I had just gotten together the facts of my report for the governor, but it had not been made up, and now those items are all gone. Our clothing, for the greater part, is either lost or ruined. The trade goods are not much damaged. Our food stuffs are for the most part saved. Rice, large sugar, and flour tins are damaged the most. We have not a lamp, and I doubt if we can buy one on the island. There are some lanterns. The large school organ is all right; the baby organ and our own are ruined. Mrs. Gray's violins are all right, except the cases. The writing machine I am using was found all right under the cook stove. The case is in pieces, and it was soaked for a few days, but it works pretty well, after some straightening of rods. Most of the Bibles sent on the *Star* still remain in the tins, and are good. One tin was opened, and all books that had been disposed of are ruined."

Many further details are given in Mr.

Gray's letter which we have not room to quote more fully. His boathouse was a complete loss, and the boats were seriously injured, if not ruined. Much of the lumber in the houses cannot be used again. The roofing iron is all badly damaged, and any roof made of it, Mr. Gray says, "will provide a shower bath." But he has already put up a house for shelter, and he and his wife sleep on the floor. Miss Foss and Miss

Palmer are bearing up very bravely under the difficulties, and a house is being built for them. (See a picture of their temporary camp given on page 432.) Mr. Gray's work in the preparation of a dictionary is all lost, and his books of reference and Bible helps are ruined. The whole island of Ponape is in most desolate condition. The German colony and the trading station at Longa are utter wrecks.



### Mission to the Philippine Islands

#### GOOD OPENINGS

MR. BLACK writes from Davao, under date of May 30:—

"Time seems to have flown since I reported to you last, but the work has been going on as usual, with monthly trips to Santa Cruz and the regular meetings in Davao. Last week I returned from a four days' trip up the east coast, the first good opportunity I have had since my ten days' journey there two years ago in September. The steamers have been irregular, and the government boats have had to refuse transportation to all who are not government employees, so that the beginning of the new order, a new line of steamers making commercial trips, is making us glad indeed. I should add that the new line consists at present of one small boat, but it is subsidized by the government to make regular trips monthly. I had but a half day in each port, but a good audience gathered to hear me at Matti, numbering about thirty, and they showed deep interest. I had sold some Gospels on my first trip, and they had been read, at least, a little. The people were braver and more cordial than before. We met in the house of the native justice of the peace, and many of the heads of families attended. I promised to return in August, and to bring my little mission organ with me. It came on the same day that I left Davao, and we had not had time to unpack it.

"We stayed but a few hours at Caraga. I could do very little, as many of the men were out on their farms. At the next place, Baganga, some of my friends were out of town, but we had a good meeting at the house of the American *vice-presidente*, who has a native wife. There were ten present; the time being too short to gather all together. A new priest in Baganga has been doing very good work, seeking to raise the moral and religious tone of the people. He has a brotherhood of 'saints' who preach and try to practice holiness. I was promised a much better reception on my return in August.

"We desired very much to make Cateel, a larger place, where there are more men inclined toward the gospel than in Baganga, but the sea was too rough, and it has no port to give the ship protection. Probably I can make that city in August next, and help those who are looking for the light.

"The boat carried at the same time the district superintendent of public schools, a fine young man of Christian parentage. We often walked about together, and he seems not at all afraid that my influence will hurt his school work. Some of the American teachers here are of that sort. The government here has thousands of teachers, graduates of the best colleges and normal schools in the United States, and is giving the Filipino the best public schools in the

Orient. We can do nothing but aid them in every way possible, sometimes by letting them alone, to carry on their blessed work. In ten years, we hope, you can send out men to preach in English. It may be possible at no distant day to start a high school or college here, but even then I believe we shall do better to let the public high schools, yet to be established, relieve us of that work, and spend our energies in more strictly religious lines. The principal in Davao at the closing of the year, March 31, asked me to speak a few

words to the children in their native language, which I gladly did. We lent them also our organ for the children's songs, and it was beautiful to see the interest and the progress of the children. Thank God for the public school here! The lady teacher from New Haven, an Episcopalian, who used to play our organ on Sundays, has now returned to the States. While Rome is secretly fighting the schools, we are quietly doing all we can to encourage them. Most of the time the teachers are very friendly to us."



### Austrian Mission

REV. MR. PORTER, writing from Prague, June 15, says:—

"In Nachbad last Sunday we received eight on confession of faith, four of them daughters of one family. It was a joyful occasion. We received a Pole and his wife from Russia. He ran away to escape going into the army, but plans to return again after the war. It was joyful to think of helping to spread the

kingdom of God in Russia. He is a man deep in Bible knowledge. One hundred and ten people were squeezed into a room not bigger than your parlor, I presume. And the ceiling is not as high. Do you wonder that I have a headache? And more would come if they could get in. We must have larger quarters. It is a wonder that the authorities do not attack us from the point of view of health."



### East Central African Mission

#### IN THE LOWLANDS

MR. FULLER, writing from Mt. Silinda June 16, reports that Miss Winter is suffering seriously from returns of fever, and that the mission sadly contemplates the probability that she may not be able to remain in the service at Mt. Silinda. She has greatly endeared herself both to the missionaries and the natives. The station is vigorously at work at its end of the Busi valley, while Mr. Bunker from Beira is inaugurating his work on the lower sections of the river. Mr. Fuller went down to Mtisù's early in June, a point some four or five days' journey toward the coast from Mt. Silinda. Two native teachers were located there last

year on land granted to the mission by the Mozambique Company. Mr. Fuller writes:—

"These teachers, Mtisù and Ntakuni, with their wives, have built large and comfortable huts. When they went down it was the hope that a school could be started at once, and the children were very anxious to attend, but the Portuguese government requires that that language shall be taught in all schools, which is not an unreasonable condition. As these boys were not able to do this, and it is very hard to secure native teachers who can, it has been impossible to open the school. But the boys are getting hold of the hearts of the people,

visiting them in the kraals, taking a few boys and girls into their homes, and living faithful Christian lives.

"Last Sunday we held meetings at the kraals of three chiefs, Mangundi, Nyahume, and Bunyi, at which nearly every one of the twenty-five or thirty kraals on the mission farm was represented, and there is no doubt in my mind that the people want the boys to stay, even if we cannot open the school. Only men and older boys were at these meetings, as the women and children were busy in the gardens keeping the birds from eating the *amabele*; but it was an inspiration to talk to them of the 'old, old story,' and to ask them about their feelings regarding the boys remaining. I went down with the thought that it might be best to bring them back here where there are schools waiting for them; now I am determined, as far as my influence goes, that they shall remain."



### Madura Mission

#### IN CAMP AMONG THE VILLAGES

DR. JONES, of Pasumalai, writes of a preaching tour:—

"I am now journeying homeward after a few very pleasant days of itineracy among the villages with the theological students and teachers. At Pasumalai the hard and exacting work of classroom and office tends to make one thoughtful, sober, wise, and *sapless*! Even a few days of traveling in the farther regions of the mission, preaching the unsearchable riches of the gospel to the unsophisticated people, quickens one's pulsations and adds tonic to one's faith and ambition to bring speedily this whole land to Christ. I wish you could have enjoyed with me, for instance, the quiet hour which I had yesterday morning with over a hundred of the thoughtful people of a big village, as they gladly sat around me, drinking in the wonders of the 'old, old story,' not only without a

During the nine days of Mr. Fuller's absence he traveled 260 miles, aided by a bicycle, held a conference with the resident Portuguese officials at Chibababa's, and met a number of chiefs, spending many weary hours looking for food and water. On his return he was accompanied by the native teachers, who were on their way to a Bible school and a native annual meeting at Chikore, which was to continue for two weeks.

Mr. Fuller adds:—

"We are very busy getting ready to make bricks and tiles, pushing work on the boys' dormitory and trying to finish the shop and Dr. Thompson's house. You will be glad to know that after all these years of waiting Dr. and Mrs. Thompson are to have their house finished and repaired, so that they can live in safety without the fear of the roof falling down on them."

word of objection, but with earnest inquiries after this blessed 'way.' The same privilege came to me an hour ago in another populous village. It is a privilege of unspeakable richness to thus preach the Lord and his love to purely heathen villages.

"Or go with me to the village which I visited yesterday afternoon, and where I had three meetings. It is where a few years ago a few young men accepted Christ. They have passed through long, relentless persecutions, but have come out like gold refined by fire. As I stood before an audience made up of nearly the whole village, and had those young men standing by my side, and as I spoke to their fathers and friends and asked whether these youth had not become better in life and character by becoming Christians, they all loudly confessed that they had; or later, as I held a meeting with this select youth of God's own

choosing and keeping, and spoke to them of the inner things of our faith, I felt that God was very near to us and had glorious purposes for the speedy conversion of that whole village and region. Never have I found the people more ready to hear or more earnest in considering the message brought to them. We had some discouragements, but they were as naught in comparison with the joys of such experiences as I have enumerated.

"It is well for one like myself occasionally to 'turn out' and receive a new impression of the great place that 'the foolishness of preaching' has and must have in the coming of the kingdom of God in India and elsewhere. It was a pleasure, too, to meet and spend a day with good Brother Hazen on this itineracy at Mallankinaru. He has just returned from his furlough, and is as full of gospel sweetness and power as ever. It is a delight to welcome this brother beloved, and to know that his influence for Christ is to continue for another term.

"Before leaving Pasumalai I got the institution started on its second term, and I now rush back to relieve Mr. Miller of the pressure of burdens which my brief absence entails. Let me express again my earnest hope that Mr. Herrick can soon be here to take up the share assigned to him of this work. It will be an unspeakable relief to me."

#### A CAR-DRAWING FESTIVAL

MR. CHANDLER, of Madura, writes from the city of Madura:—

"We are in the midst of the great car-drawing festival here. Yesterday Mrs. Chandler and I went up to both the huge cars as they were slowly drawing them along the street. The goddess's

car had 500 men and the god's 1,000. Each man was paid two annas (four cents) and a meal. A small platform car with a little (not green) god followed, drawn by boys and one or two men to guide it.

"At the crossing of a street the god's car sank into a covered drain, and some time was lost raising it with a jackscrew. This took up the best part of yesterday. Today the god Alagar has come down from the temple, twelve miles away, and is slowly proceeding down the river bed to a place four miles away. Alagar draws greater crowds than the Madura gods, made up more of country people than the devotees of the Madura gods, the Brahmins being mostly absent.

"The character of the worship is more degrading, the indecent sprinkling of water being practiced everywhere. Bloody sacrifices are also taking place. At the small temple at the Teppakulam men and boys roll around the temple three times, while women go around measuring every foot of the way by touching the two hands to the ground as they walk. We saw two boys so exhausted that their friends were rolling them along.

"Our Christian workers are engaged morning and evening preaching, distributing literature, and talking as they have opportunity in six centers, and when the crowd does not gather near them they go to the crowds. I have just been hearing their reports; some reported eighteen meetings this morning, with different groups, as they came and went. One fine-looking man showed great pleasure, and even embraced some of them, and then asked them to have a drink. Instances of persons who have long wished to be Christian have come to notice, and little opposition has been shown."

### South China Mission

"WE MUST HAVE HELP"

MR. NELSON writes from Canton, May 24:—

"Fortunately we have a building for the girls' school here in Canton, but even this is too small, as we can only accommodate thirty-five boarders. For over two years this institution has had no principal. Mrs. Nelson has kept it up gratis for the Woman's Board of Missions, and to all appearances must continue to do so, or let this work go down. Our secretary writes, 'The truth is there are very few young women offering for service abroad, fewer than I have known for a long time.' This is a sad state of affairs. The Chinese girls in our school are bright and active, and study well. Many of them are from good homes and are paying for their education. This school has the possibilities of becoming the Girls' College of Canton, but we must have help.

"The purely native schools in Canton have taken on new life. Many of them have changed their methods; there is less memorizing than formerly. Western methods are gradually being introduced. Their students are required to

have uniforms, white or brown, with caps or foreign straw hats, and all must take physical drill. Some of the schools employ Japanese as drillmasters, and also as teachers of the Japanese language. The Japanese are becoming quite aggressive. One would think that they might need all the men for the home land and against Russia, but Japan is not only sending out her Buddhist priests, but also her professors, and even military men. Under their lead China is fast taking on militarism, and to what she is tending I do not know. This I feel I do know, viz., that the missionary force ought to be greatly increased throughout the land, and more teachers ought to be sent to give this new movement the right turn.

"It isn't often that we hear bands playing, but now for several days some Japanese have been showing moving pictures of the war, and the band plays such tunes as 'Tramp, the Boys Are Marching,' 'John Brown's Body,' and 'Marching through Georgia.' It is said of the Japanese that they 'adopt,' 'adapt,' and are 'adept,' and this is true. The Chinese simply imitate."



### North China Mission

\* \* \*

"BY LEAPS AND BOUNDS"

MISS LUELLA MINER writes from Peking, under date of May 27:—

"The station reports for the year will soon be in your hands, and will show results surpassing even those of last year. Nothing has strengthened our work more than the ordination of four earnest, able, native pastors, three of them graduates of the class of 1900. Yet the native force is not increasing rapidly enough to care for the work, which is progressing by leaps and bounds. Missionaries and native workers should be doubled or trebled

to care for the numbers who are being gathered into the churches and schools, and to enter the new doors of opportunity opening on every hand. We are welcomed to the homes of noble and peasant, not without exception, still all of our limitations now are of time and strength. Few realize that already we have a new China, not quite steady as yet on her feet, nor quite sure of all that she blinks at with her long-closed eyes, but full of real life and ambition. A gentleman told me today that there are now over sixty high schools in Peking, with an average of 100 pupils. These

are all schools of Western learning, and are closed on Sunday. One which he visited had six teachers, three of whom spoke English well. A few in high power will hold as strongly as possible to the old régime, but it will soon be swept away, and then changes will come suddenly. It takes no prophet to see this when one considers how many changes have come during the past four years, in spite of the heavy hindrances. Our church in America has no conception of what wonderful opportunities she has already lost by not having more men and women on the field. Four hundred millions are now in a period of transition, plastic, inquiring. The church never met such an opportunity in the past on any continent, and it will look for it in vain in China a few decades hence. Yet at this time, when everything on the field calls for enlargement, the church commands us to retrench. This is one reason why we send such an earnest request that a deputation be sent at once. We think that on its return it might help to arouse the churches."

#### THE PANG-CHUANG FIELD

DR. ARTHUR H. SMITH writes of the great gratification felt at the coming of the new recruits, every one of whom seems specially adapted for service in China. Though these newcomers are so welcome, they can only in part meet the great need. Dr. Smith says:—

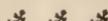
"Our field now consists of eight counties, five lying in a north and south line, one on the east, and two on the west. Besides this there are two others on the northwest, parts of which are in our territory. Disregarding these we have a probable population of more than a million and three-quarters, most of it largely unreached, but all quite accessible and presumptively responsive to energetic work. In six of the eight county seats we have city chapels, and hope to get at the other two in time. We are negotiating for a chapel in the

largest market town in our field, on the Grand Canal, fifteen miles to the west, a center of importance which should have been occupied earlier, but it was entered by the London Mission, and is but lately adjudged to us. We may now be said to have got past the wrecks caused by the Boxer devastation. There was a period of more than two years in which we received no members, even long after our return. In the next two and a half years the progress was not rapid, but steady. Up to the end of last year we had, since July, 1902, baptized 172, taken in on probation 337, and by registration 290, the latter in less time than the others, as the plan was adopted later. Our force of helpers is smaller than at any previous time, but is likely to be increased, as we have three men graduating from Tung-chou Seminary this May, and the seniors from our station in college are seven or eight, with twenty of our lads in the whole college. The academy is doing a good work, without brilliance, and thus far lacking the steady hand of a trained foreign educator. Mr. Stanley has given half an hour a day to physical drill, the effects of which have been most beneficial and almost immediate. The students when they go to Tung-chou are less apt than those taught in the academy there, but this is but a temporary disadvantage, perhaps balanced by their being longer under home influences and those of the station.

"Much the hardest and most effective work of the station in spiritual lines has been done by the ladies: by Miss Grace Wyckoff in her large school, now numbering more than forty scholars (the academy for boys has thirty-one pupils at present), and by Miss Gertrude Wyckoff and Mrs. Smith in their almost unending series of large and heavy station classes for women, held from early autumn till late spring, and often again in the summer. This has meant absence from home for periods of many months, living

under Chinese conditions, and the steady oppression of non-Christian and heathen surroundings, mingled with heroic efforts to revitalize the dormant spiritual life of many to whom Paul gave the apt title of the 'carnal.' Preaching is easy, but

steady lifting is hard, and only the Spirit of God can help us do it. If the need and the value of this work were better realized by our friends at home, we should not be so hard put to it for the means to carry on such an enterprise."



### Japan Mission

#### NEWS ITEMS FROM OKAYAMA

DR. PETTEE writes from Okayama, June 24:—

"Immediately after our return from mission meeting, Messrs. Bennett, White, and myself went to Hiroshima to attend the annual conference of Kumi-ai churches for the district of Chugoku, viz., the portion of Japan's main island that lies west of Kobe. All the Kumi-ai churches in that field, except one, were represented, and very helpful meetings of various sorts were held for four days. Two men were ordained to the ministry, the acting pastors of Hiroshima and Tottori churches. Presbyterians and Methodists joined in the laying on of hands during the ordination prayer by Rev. T. Osada, of Osaka, who represented the Japan Home Missionary Society, which has charge of the Hiroshima field.

"The large military hospitals in that 'army city' were visited by a delegation of pastors, who spoke cheering words of Christian sympathy to the sick and wounded soldiers. It was decided by the delegates present at the conference to follow the happy precedents of the past two years and unite in special evangelistic work for one month this summer. Urgent invitations were presented from three places, and two of these, Takahashi and Tamashima, both in Okayama Prefecture, were the towns selected. This special work will extend through the month of July."

#### A NEW CHURCH BUILDING — THE ORPHANAGE

"Hiroshima being a great military center, the local church has felt the need

of a better house of worship. A very desirable lot has been purchased, and, thanks to special contributions from all over Japan and a few from abroad, including a recent one of seventy dollars from a Connecticut Sunday school, almost enough money has been secured to enable the Christians of the place to go ahead with their building. The pastors and evangelists went to the beautiful adjoining island of Miyajima and held their association meeting there.

"Superintendent Ishii and the Orphanage band are giving some very successful entertainments in several of the leading cities in Korea. Even the emperor and many court officials, as well as foreigners (other than Japanese), have been made interested in this great humanitarian enterprise, which now cares for 330 society waifs.

"Now that the famous Baltic fleet has met its fate, we can afford to laugh over the fact that the Orphanage band was booked to sail from Moji on that fateful 27th of May, when the great sea fight opened, and Mrs. Pettee and myself had accepted an invitation to go to Korea with the orphans. This acceptance we were obliged later to cancel on account of our own mission meeting, and the boys were called back to Okayama in view of the heralded near approach of the great battle, their journey being thus postponed one week. That is as near, perhaps, as some of us will ever come to being in a battle or otherwise becoming famous. We can endure it, however—if the Russians can! Okayama, like other Japanese cities, had its celebration of the stupendous naval victory, but it was

a most modest and quiet affair. The self-restraint shown by this people in their hour of victory is one of the encouraging signs of the times. Such a nation can be trusted, surely, to use wisely and unselfishly the fruits of her marvelous victories. We are hoping for peace before the end of the year."

#### A TIME FOR WORK

"The opportunities for Christian work in Japan are unlimited today. I may mention as one sign of the breaking down of prejudice, both social and religious, that arrangements are in progress for a joint meeting in this interior city of Buddhists and Christians to give comfort and amusement and instruction to

the families of dead or wounded soldiers. The mayor will preside, and addresses will be made by a Buddhist priest, a Christian pastor, and an American missionary. The meeting will be held in the local Kumi-ai church. Music and a phonograph will add their quota of help. It is interesting to note that the one condition insisted upon by the Christians was that tobacco smoking should be prohibited in the church building. And this condition was, after some discussion, willingly accepted. Is this incident an indication of the dawning of the glad day when the unification of religions and the federation of mankind may be realized? The hope gives us cheer and courage for continued service."



## Notes from the Wide Field

### MANCHURIA

**AFFAIRS AT MUKDEN.**—Letters from Dr. Christie, of the mission of the United Free Church in Manchuria, give some facts additional to the statements made by Dr. DeForest in his article in the last number of the *Missionary Herald*. It will be remembered that Dr. DeForest's article refers to the excellent work done by Dr. and Mrs. Westwater, giving a photo-engraving of these two Christian workers. We are sorry to learn from the *Record* of the United Free Church that Mrs. Westwater died of typhus fever at Liaoyang, on April 23. Dr. Christie gives some incidents in connection with the battle of Mukden:—

"The Japanese authorities are giving us every possible assistance in our work among both refugees and wounded. Of the latter we have still a good number under our care. During the battle of Mukden our hands were very full. On the morning of March 10 the fighting came within half a mile of us, and we were able to send men with stretchers to bring the wounded to the hospitals. Among these were nine Russian soldiers, who were under our care till removed by the Japanese. Their admirable medical arrangements, and the kind, gentle way in which they handled the Russian wounded, showed how well they treat those who fall into their hands.

"During the first fortnight after the taking of the city, we were glad to be able to receive into the hospital twenty sick and wounded Japanese soldiers. They were for some time under our care, and were then removed to their own field hospitals. This brought our work under the notice of the Japanese authorities, who have shown great interest in it. His Excellency Marshal the Marquis Oyama called to see me, and I received from him the substantial donation of 1,000 yen (about £100) for the hospital.

"We have still 9,500 refugees on our hands. The great problem which faces us now is how to get them back to their villages and farms. The Japanese authorities are fully alive to the importance of this, for the seed must soon be sown if there

is to be a harvest this year. They are doing their best to open the way for their return, and will give every facility to the farmers to begin operations as soon as possible."

#### INDIA

A REVIVAL IN THE KHASSI HILLS.—The Welsh Calvinistic Mission has for years conducted work among the Khassi Hills, and the tidings of the revival in Wales have greatly affected the missionaries who are stationed there. Special prayer was offered for an extension of this blessed revival throughout their mission field, and at a meeting of the presbytery it is said that "the Spirit came down as on the day of Pentecost." Many villages in the hills were thus blessed, and scenes occurred similar to those reported from Wales. A communion service, on one day in a village, was marked by an overwhelming stillness, and in the evening meeting the scene was described by an eyewitness "as awful; grand, I ought to say; but it was awful in its gloriousness, in its love. The Spirit of God seems to have taken possession of the hearts of all." The results of all this were most notable. Confessions of sin were heard, with prayers for forgiveness of sins; backsliders were recovered, and the interest, which began among the women, extended to the men. The meetings did not differ much in character from those in Wales described by Mr. Stead. The genuineness of this work is seen in the fact that reformations of life appeared, and the converts seemed to be indeed new creatures. The reporter who makes this record gives this as the first instance in India of a *revival*, such as has been known in the churches of England and America. He predicts it will not be the last.

#### CHINA INLAND MISSION

MEMORIAL SERVICE FOR J. HUDSON TAYLOR.—Since writing the paragraph in the last issue of the *Herald* in regard to the death of Rev. J. Hudson Taylor, we have received a report of a memorial service held at Mildmay Conference Hall, London, at which were present the representatives of most of the great missionary boards of England. It is a remarkable fact that men of different forms of faith, many of whom are conducting missionary operations on quite different lines from those adopted by the China Inland Mission, should unite in such glowing testimonials to the character and worth of this great missionary. We are particularly impressed with a paragraph in the address of Eugene Stock, the able secretary of the Church Missionary Society, who said in his address: "I have been thinking of various great missionary pioneers in the work, and I have tried to think which of them our dear friend was like. I have thought of John Eliot and Hans Egede. I have thought of Ziegenbalg and Carey and Duff, Morrison and William Burns and Gilmour. I have thought of John Williams and Samuel Marsden and Patteson and Allen Gardiner. I have thought of Moffat and Krapf and Livingstone; great men, indeed, some of them, as the world would say, much greater men than our dear friend; but I do not find among them one exactly like him, and I am much mistaken if we shall not in the course of years, if the Lord tarry, begin to see that Hudson Taylor was sanctioned, enabled, and permitted by the Lord to do a work not less than any of them, if, indeed, one might not say greater in some respects."

Rev. Wardlaw Thompson, of the London Missionary Society, also bore emphatic testimony to the worth of Mr. Taylor as "a great leader in missions, and, in a profound sense, a prince in the church of Christ and in the army of the living God."

The great thing accomplished by Hudson Taylor was not the invention of any

new method of conducting missions. He certainly had no new gospel to preach to the Chinese. Other missionary boards are not likely because of what he has done to revolutionize largely their methods of administration. But he has done great service for the whole Christian world, as well as for China, in giving an illustration of intense devotion to Christ in the fulfillment of his great command to "preach the gospel to every creature." His spirit of obedience and faith was so manifest and impressive that it has touched the hearts of God's people most profoundly, and a new spirit has been infused through his life into the life of the Christian Church. The China Inland Mission is now left under the directorship in China of Mr. D. E. Hoste, having as home director in England Theodore Howard, Esq. May God's blessing still rest upon its work and its workers!



## **Notes for the Month**

### **SPECIAL TOPICS FOR PRAYER**

For the Annual Meeting of the Board: that the Spirit of God may rest upon the assembly, guiding all counsels and inspiring all hearts with new love for Christ and deeper devotion to his kingdom, so that not only the people on our western borders but all over our land shall be brought to new consecration.

For Micronesia: with thanksgiving for the providential deliverance of our missionaries in the time of peril, let there be earnest prayer that they and the people for whom they labor may be sustained and cheered in their present trying experiences. (See pages 430-432 and 461-465.)

### **ARRIVAL ABROAD**

July 23. At Prague, Austria, Rev. and Mrs. Albert W. Clark., D.D.

### **ARRIVALS IN THIS COUNTRY**

August 1. At Boston, Mrs. Josephine L. Coffing, of the Central Turkey Mission.

August 1. At Oberlin, Ohio, Rev. and Mrs. Irving M. Channon and family, of the Micronesian Mission.

August 5. At Boston, Dr. and Mrs. H. N. Kinnear, of the Foochow Mission.

### **DEPARTURES**

July 19. From New York, Rev. and Mrs. Theodore A. Elmer, to join the Western Turkey Mission. (See page 434.)

July 27. From New York, Rev. Dr. and Mrs. R. A. Hume, returning to the Marathi Mission.

August 5. From Boston, Miss Mary L. Matthews, returning to the European Turkey Mission.

August 5. From New York, Rev. and Mrs. Thomas King, to join the East Central African Mission. (See page 435.)

August 16. From San Francisco, Miss Abbie G. Chapin, returning to the North China Mission.

### **MARRIAGE**

July 31. At Germantown, Pa., Rev. H. J. Bennett, of the American Board Mission in Japan, to Miss Anna W. Jones, of the American Presbyterian Mission in Japan.

### **DEATH**

July 23. At Harpoot, Turkey, suddenly, Mrs. Annie Tracy Riggs, wife of President H. H. Riggs, of Euphrates College. Further notice next month.

## Donations Received in July

### Maine

Alfred, Cong. ch.	7 59
Auburn, High-st. Cong. ch.	15 44
Bangor, 1st Cong. ch., 75; Rev. John S. Sewall, 20,	95 00
Bath, Mrs. Samuel W. Cushing,	5 00
Boothbay Harbor, M. A. C.	5 00
Brunswick, Geo. T. Little, 10; John Furbish, 1,	11 00
Calais, Geo. H. and Henry B. Eaton, for work in Japan,	120 00
Farmington Falls, Miss S. G. Crosswell,	2 00
Gardiner, Sarah B. Adams,	2 00
Gorham, John A. Waterman, 2; Miss E. M. Hibbard, 1,	3 00
Hallowell, Sylvina L. Smith,	2 00
Kennebunk, Harriet M. Terry, 2; Mrs. Wm. Bartlett, 1,	3 00
Lovell Center, Cutler Stearns,	1 00
Maplewood, C. F. Sanborn,	1 00
Newcastle, Mrs. Isaac Dodge,	2 00
New Sharon, Anna Stinson,	25
Norridgewock, Mrs. Nathan Dole,	5 00
North Bridgton, Cong. ch., 12.75; C. H. Gould, E. W. Gould, and M. E. Gould, 7; J. E. Bird, 2,	21 75
Norway, 2d Cong. ch.	5 00
Orland, Misses H. T. and S. E. Buck,	15 00
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 600; Father and son, 125; "In memory of my father and mother," 25; Peter Sterling, 20; M. C. Hutchinson, 2; Friend, 1,	773 00
South Berwick, Matilda Burleigh,	1 00
South Eliot, Leander Brooks,	2 00
South Paris, 1st Cong. ch.	3 00
South Portland, J. E. T., 1; A. I. M., 1,	2 00
Waterville, O. A. Meader, 1; Reuben Batchelder, 1,	2 00
Wilton, Cong. ch.	12 50
Windham, 1st Cong. ch.	5 00
Winslow, Cong. ch.	14 00
Winterport, Cong. ch.	4 50
	—1,141 03

### New Hampshire

Bar Mills, Mary E. A. Dow,	5 00
Candia, Cong. ch.	5 15
Canterbury, Cong. ch.	5 25
Chichester, Cong. ch.	8 00
Colebrook, Rev. S. R. Smiley,	10 00
Concord, South ch., C., 25; Rev. N. F. Carter, 5,	30 00
Dover, B. Brierley,	10 00
Exeter, Mrs. Elizabeth S. Hall,	452 00
Hampton, V. P. S. C. E., toward support Rev. J. H. Pettee,	10 00
Hancock, Cong. ch.	2 75
Hillsboro Bridge, John B. Smith,	15 00
Hillsboro Center, J. F. Holt,	10 00
Lisbon, Mary R. Cummings,	50 00
Lyme, through Miss A. L. Washburn,	6 00
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones, 26.61;	
J. W. Johnston, 100; Mary D. French, 10,	136 61
Nashua, Rev. Cyrus Richardson,	15 00
New London, Emma L. Maynard,	1 00
Newmarket, T. H. Wiswall,	5 00
North Hampton, Cong. ch.	10 50

Portsmouth, North Cong. ch.	410 85
Rochester, Henry A. Blake,	5 00
Stratham, Cong. ch.	30 00
Tilton, J. R. Williams,	10 00
Troy, Trin. Cong. ch., 6.80; Y. P. S. C. E., toward support Mr. Geo. M. Newell, 25,	31 80
Webster, 1st Cong. ch.	19 70
West Concord, Mary C. Rowell,	2 00
West Lebanon, Cong. ch. Perseverance Club,	10 00—1,306 61

### Vermont

Barton, Mrs. H. B. Borland,	25 00
Brattleboro, Friend,	25 00
Burlington, 1st Cong. ch., toward support Rev. Wm. Hazen, 230; Mrs. Mary R. Englesby, 25; Friends, 15; W. M. Barber, 10; Gen. O. O. Howard, 5; F. W. Nash, 1,	286 00
Castleton, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow,	12 00
Chester, Cong. ch.	22 50
East Burke, Cong. ch., toward support Rev. and Mrs. C. K. Tracy,	20 00
Essex Center, Mrs. Thankful Morgan,	1 00
Fairfax, Mrs. M. S. Forsyth, 5; Mrs. E. S. Chamberlin, 1,	6 00
Hartford, Cong. ch., H.	20 00
McIndoe, Cong. ch.	13 25
Montpelier, Bethany Cong. ch., toward support Rev. J. X. Miller,	25 00
Pittsford, Rev. Geo. N. Boardman,	25 00
Post Mills, Cong. ch., toward support Dr. C. W. Young,	27 15
Rochester, Cong. ch., toward support Dr. H. N. Kinnear,	23 87
Rutland, Cong. ch., of which 50 from S. S. P. Fund and 3.60 from Mission Study class, 103.60; Friend of missions, 20; Mrs. J. Barrett, 5,	123 60
St. Albans, Mrs. C. F. Safford,	50
St. Johnsbury Center, 1st Cong. ch.	2 05
Springfield, Mrs. James Hartness,	25 00
Stockbridge, Rev. T. S. Hubbard,	15 00
Sudbury, Cong. ch.	11 97
Theftord, Ladies' Benevolent Soc., for work in Micronesia,	1 00
Victory, Geo. A. Appleton,	10 00
Waterbury, Cong. ch., 14.82; Friend, 5,	19 82
West Fairlee, Cong. ch., toward support Dr. C. W. Young,	8 00
West Rutland, Cong. ch., 29.25; Frank A. Morse, 15,	44 25
Whiting, Cong. ch.	5 00
Woodstock, Mrs. Julia Billings, 250; Miss M. M. Munger, 25,	275 00
Friend,	10 00—1,087 96

*Correction.* — Item in *July Herald* from Rutland, Cong. ch., 34.44, should read, toward support Rev. E. A. Yarrow.

### Massachusetts

Abington, 1st Cong. ch.	23 40
Amherst, North Cong. ch., 40; 1st Cong. ch., 25.68; South Cong. ch., 10.30,	75 98
Andover, Seminary ch., 5; West ch., Member, 5; Friend, 25; "Andover,"	

25; Harriet A. Barrows, 20; Mrs. Anna M. Foster, 10; Rev. Edward V. Hincks, 10; Rev. W. L. Ropes, 10; Parsonage Circle, King's Daughters, 4;	114 00	Gloucester, Samuel D. Brooks, 50; Friends, 25,	75 00
Ashby, Mrs. J. C. Houghton, 2 00		Goshen, Cong. ch., toward support Rev. C. T. Riggs,	25 00
Attleboro, 2d Cong. ch., 25; Lizzie B. Day, 25,	50 00	Great Barrington, Mrs. C. S. Beckwith, 5; Mrs. Mary N. Walker, 5,	10 00
Auburndale, Friend, 3 00		Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry,	200 00
Ayer, Mrs. R. J. Butterfield, 5; Mrs. S. M. Davis, 5,	10 00	Hadley, 1st Cong. ch.	19 20
Berkley, Friends of the A. B. C. F. M. 30 00		Hathfield, Cong. ch., 49.58; Clara L. Dickinson, 23,	74 58
Berlin, Silas Sawyer, 2 00		Haverhill, Friends, 7; Chas. N. Dyer, 5; Friend, 5,	17 00
Billerica, Cong. ch.	9 00	Hinsdale, Cong. ch.	89 07
Boston, 2d ch. (Dorchester), 404; Pilgrim ch. (Dorchester), 168.78; Shawmut ch., 100; Friend in Union ch., toward support Dr. E. L. Bliss, 100; Highland ch. (Roxbury), Extra-cent-a-day Band, 20; do., Y. P. S. C. E., toward support Dr. W. T. Lawrence, 25; Winthrop ch. (Charlestown), of which 10 from a friend, 26.44; Eliot ch. (Roxbury), a mite box for W. C. A., 6; Phillips ch. (South Boston), 1; E. H. Sharp, 200; W. O. Blaney, 100; Rev. John Hopkins Denison, 100; Mrs. James White, 100; Rev. Morton Dexter, 50; John D. Bryant, 25; Alpine McLean, 25; E. L. Miller, 25; Miriam S. Shattuck, 15; J. J. Arakelyan, 10; Dr. and Mrs. G. W. W. Brewster, 10; A. C. Farley, 10; Ezra Gifford, 10; D. C. Heath, 10; B. C. Lang, 10; M. S. and L. J. Rice, 6; Miss C. F. Hill, 5; Miss Alice F. Stillson, 5; Elizabeth E. Backup, 3; Miss E. S. Tobey, of which 2 for North China, 3; Geo. F. Page, 2.50; Hendricks A. Hallert, 2; Edwin P. Tripp, 2; Mrs. Lucy A. Robbins, 1; Friend, 1, 1,581 72		Holliston, M. Anna Johnson, 25; A friend, 5; Mrs. Abbie F. Daniels, 2; —, 1,	33 00
Braintree, Lucy E. Keith, 5; Mrs. Mary A. Hollis, 1,	6 00	Holyoke, 1st Cong. ch., 15; Friend of the American Board, 25,	40 00
Brockton, Wendell-av. Cong. ch., 35; Lon Weston, 10; Mrs. L. C. Sanford, 2; R. E. Tilton, 2; Mrs. E. J. Kingsbury, 1; Friend, 5,	55 00	Housatonic, Cong. ch.	18 52
Brookline, Leyden ch., 50; C. A. Hopkins, 1,000; Mrs. C. L. Goodell, 25; Mrs. G. H. Ware, 1,	1,076 00	Hyde Park, H. D. Noyes,	25 00
Cambridge, Pilgrim ch., 22.39; Mrs. H. W. Magoun, 50; Percy H. Tufts, 5,	77 39	Kingston, Mayflower Cong. ch.	10 00
Campello, South Cong. ch., toward support Rev. H. P. Perkins, 400; Charlotte R. Averill, 10; Mrs. Mary C. Lawson, 5,	415 00	Lancaster, Cong. ch.	15 76
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs,	7 45	Leicester, 1st Cong. ch.	16 88
Chicopee, Miss E. M. Gaylord, 200; Sarah L. Pease, 10,	210 00	Lenox, Miss Carrie C. Sedgwick,	5 00
Cliftondale, Mrs. Geo. P. Haywood, 10 00		Leominster, Mrs. C. B. Wheelock,	5 00
Concord, Trin. Cong. ch., 39.51; Mary Munroe, 25; Mrs. M. C. Reed, 10,	74 51	Lincoln, Miss Hattie C. Harding,	2 00
Cottage City, Wm. A. Mowry, 5 00		Littleton, Ortho. Cong. ch.	6 77
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs,	15 00	Longmeadow, Sarah W. Storrs,	2 00
Dover, Cong. ch.	14 30	Lowell, G. A. Van Deursen,	5 00
East Boxford, Mary N. Cleaveland, 2 00		Lynn, Isaac K. Harris, 10; Miss M. F. Harney, 1,	11 00
East Bridgewater, Union Cong. ch.	11 84	Lynnfield Center, Cong. ch.	1 00
East Charlemont, E. X. T. R. A.	5 00	Malden, Friend,	1 00
East Lexington, Emma O. Nichols,	5 00	Mansfield, Ortho. Cong. ch., 15.86,	
Enfield, Cong. ch., 40; Friends, 15,	55 00	and Sab. sch., 13.05 all toward support Rev. Wm. H. Sanders,	28 91
Essex, Miss H. E. Choate,	5 00	Marion, J. T. Wittet,	5 00
Everett, 1st Cong. ch., add'l,	10 00	Maynard, Rev. L. H. Cobb,	5 00
Fall River, Central Cong. ch., 25; Maria R. Hicks, 100,	125 00	Medford, D. W. Wilcox,	50 00
Falmouth, Martha L. Butler,	1 00	Melrose Highlands, Geo. W. Basford,	5 00
Falmouth Heights, Friend,	1 00	Middleboro, Geo. H. Shaw,	25 00
Feeding Hills, Cong. ch.	18 00	Millbury, 2d Cong. ch., toward support Rev. E. C. Partridge,	32 72
Fiskedale, J. F. Hebard,	10 00	Milton, John A. Tucker,	5 00
Fitchburg, Rollstone ch., Miss L. E. Rice,	2 00	Monson, Mrs. C. O. Chapin,	10 00
Foxboro, Bethany Cong. ch., 9.89; —, 2,	11 89	Needham, Sherman and his little friends,	5 00
Framingham, Plymouth Cong. ch.	88 50	New Bedford, F. A. Washburn, 5;	
Freetown, Cong. ch.	6 00	Friend, 15; Mrs. G. G. Matthes, 2,	22 00
Gilbertville, Cong. ch.	100 00	Newburyport, Prospect-st. Cong. ch., 118.75; Mrs. Lucy B. Hale, 20; Wm. Ilsley, 2,	140 75
Gill, Cong. ch.	3 25	New Salem, Cong. ch.	5 66

Smith, 35; W. K. Bigelow, 25;	
Rev. DeWitt S. Clark, 10;	123 61
Scotland, Cong. ch.	9 00
Somerville, Samuel C. Darling,	100 00
Southampton, Cong. ch.	41 61
South Dartmouth, Cong. ch.	9 00
South Easton, J. O. Dean,	25 00
South Framingham, Grace Cong. ch., toward support Rev. and Mrs. Stanley Emrich, 255.41; Cynthia A. Kendall, 20;	275 41
South Hadley, Mrs. Helen M. Gulliver, 5; Emily Purington, 1;	6 00
Springfield, Olivet Cong. ch., 20.15; Thank offering, 25; Mrs. Julia H. Clark, 3; C. F. Hobart, 10;	58 15
State Line, Job Williams,	5 00
Sturbridge, Julia E. Hyde,	10 00
Sudbury, Mrs. Lucy S. Connor,	5 00
Swampscott, Miss S. A. Holt, 10; Olive K. Pitman, 2;	12 00
Taunton, E. E. Richards, 10; Mrs. J. F. Richards, 15; Mrs. John A. Abbott, 1; Miss Emily S. Shepard, 1,	27 00
Templeton, Mary S. Bennett,	25 00
Townsend, Cong. ch.	17 22
Waltham, Miss Cornelia Warren, 250; Mrs. A. L. Adams, 1,	251 00
Waquoit, M. B. Greenwood,	5 00
Ware, Mrs. Chas. M. Hyde, 50; Gamaliel Marsh, 1,	51 00
Wayland, Cong. ch.	8 62
Wellesley, Cong. ch., toward support Rev. J. C. Perkins, 29.21; Friend, 50; Mrs. Mary L. Hubbard, 25, and Miss Ada F. Daniels, 25; Mrs. Eunice N. Horton, 5; Chas. F. Shattuck, 5,	139 21
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins,	16 46
Westboro, Arthur A. Winsor,	20 00
West Boxford, Cong. ch.	5 43
West Boylston, Mrs. Emily W. Parker, 10; Rev. J. E. Dodge, 5; H. A. Holmes, 1,	16 00
Westfield, Mrs. James C. Greenough, 50; Miss N. F. Atwater, 2; Miss Maria P. Lyman, 2,	54 00
West Lynn, Mrs. F. O. Ricker,	1 00
Weymouth, Mary F. Loud,	5 00
Whitinsville, Miss A. L. Whitin, 100; Rev. John R. Thurston, 25; S. Jennie Dudley, 5,	130 00
Wilbraham, Anna A. Peck,	5 00
Winchendon, North Cong. ch., 130.49; C. L. Beals, 5; Mrs. Orlando Mason, 1,	136 49
Winchester, Harrison Parker, 50; Henry C. Ordway, 10; E. H. Rice, 2,	62 00
Wollaston, A. A. Lincoln,	50 00
Worcester, Central Cong. ch., toward support Rev. R. A. Hume, 550; Thos. W. Thompson, 25; Mrs. Lewis E. Colton, 10; Dr. A. M. Eldred, 5; Howard K. Hobbs, 5,	595 00
—, T.	50 00
—, Friends,	50 00
—, Friend,	27 00
—, Cape Cod,	10 00
—, Friend,	1 00-10.148 46
<i>Legacies.</i> — Brookline, Wm. H. Taylor, by Frank S. Taylor and Chas. A. Brewster, Ex'rs,	15,000 00
Lowell, James Deering, by Rev. C. W. Huntington, Ex'r,	632 12
Newburyport, Susan N. Brown, by Mary Q. Brown, Adm'x,	10 00-15,642 12
	25,790 58

**Rhode Island**

Peacedale, Cong. ch.	108 27
Providence, Beneficent ch., memorial for G. E. L., 25; Mrs. T. D. Bogert, 10; M. E. Torrey, 10,	45 00—153 27

**Connecticut**

Bethlehem, Theodore Bird,	10 00
Branford, Henry G. Harrison,	40 00
Bridgeport, E. S.	50 00
Bristol, 1st Y. P. S. C. E., toward support Rev. C. C. Tracy, 7.50; G. L. Goodrich, 100; * *, 25,	132 50
Brookfield, Cong. ch.	50 00
Burnside, A. B. L.	30 00
Canaan, Pilgrim Cong. ch., 44.31; H. C. Barnes, 50,	94 31
Chaplin, Cong. ch.	14 00
Clinton, Leander L. Huse,	2 50
Columbia, A friend,	5 00
Coventry, Hattie E. Gilbert,	5 00
Cromwell, Cong. ch.	47 36
Daniels, Westfield Cong. ch., for native helpers,	15 03
Derby, A. B. Chidsey, 5; Edwin Hallcock, 5,	10 00
East Hampton, Cong. ch.	22 57
Elmwood, Mrs. Geo. T. Goodwin,	2 00
Guildford, Mrs. Chas. F. Leete,	1 00
Hampton, 1st Cong. ch.	17 14
Hartford, Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder, 700; do., A member, 10; 1st Cong. ch., 281 06; R., 1,060; A. M. M., 100; Frank H. Bosson, 25; Mrs. John W. Cooke, 25; Caroline Hansell, for work in Japan, 25; Newman Hungerford, 25; Rev. C. T. Erickson, for Shao-wu, 10; Wm. G. Baxter, 2,	2,203 06
Ivoryton, Mrs. J. E. Northrop,	200 00
Jewett City, Cong. ch., 11.38; J. T. Leonard, 5; John C. Hawkins, 1,	17 38
Killingworth, Cyrus D. Everts,	1 00
Litchfield, 1st Cong. ch.	78 54
Madison, Friend,	25
Meriden, S. B. Little,	5 00
Middletown, 1st Cong. ch., 28.64; Julia Gilbert, 20,	48 64
Naugatuck, Anna H. De Voir,	5 00
New Britain, The Misses Eastman, 15; Mrs. E. P. Swasey, 10; M. R. E., 10; Mrs. A. N. Goddard, 1,	36 00
New Hartford, North Cong. ch.	35 00
New Haven, Plymouth Cong. ch., 49.35; Center ch., Friend, 25; Friend, 35; Friend, for work in North China, 100; Mrs. Irving Fisher, 50; Rev. Williston Walker, 25; M. H. Bradley, 5; E. E. Mix, 5; John O. Shores, 5; Charlotte D. Shipman, 2; Mrs. E. M. Knapp, 1; J. H. Shed, 1,	3 3 35
New London, 1st ch. of Christ, of which 50 from a member and 25 from a friend, 21.80; Mrs. J. N. Harris, 1,000; Mrs. Lora E. Learned, 25; Friend, 10,	1,256 80
New Milford, Mrs. Maria Bostwick, 50, and Miss A. E. Bostwick, 50,	100 00
Norwich, 2d Cong. ch., for Shao-wu, 25; W. R. Burnham, 25; Mrs. R. A. Barber, 5; Mrs. S. H. Johnson, 5,	60 00
Old Saybrook, Cong. ch.	6 00
Plainville, M. E. H.	2 00
Plantsville, Elizabeth B. Clark,	5 00
Pomfret Center, Cong. ch.	50 00
Ridgefield, Sarah A. Keeler,	1 00
Rockville, John Symonds, 10; Geo. Talcott, 5; Mrs. C. H. Rowley, 1,	16 00
Salisbury, Cong. ch., toward support Dr. F. D. Shepard,	9 76
Scotland, Cong. ch.	9 00
Seymour, Cong. ch.	12 73
Sharon, Mrs. F. S. Carter,	5 00
South Britain, C. LeRoy Mitchell,	10 00
South Canaan, 1st Cong. ch.	13 50
Southington, Stephen Walkley,	10 00
South Woodstock, Mrs. H. E. Southworth,	2 00
Talcottville, Cong. ch., toward support Mrs. Julie B. Fuller, 380; Mrs. C. D. Talcott, 10,	390 00
Terryville, Mary C. Allen,	20 00
Thomaston, 1st Cong. ch.	12 64
Torringford, Cong. ch.	1 00

Torrington, Central Cong. ch.	58 54
Unionville, 1st Cong. ch., toward support Rev. C. M. Warren,	75 00
Wallingford, Sarah E. Harrison, 5;	
Clara E. Townsend, 1,	6 00
Waterbury, Mrs. I. Holmes, 20; Mrs. G. C. Hill, 10,	30 00
West Hartford, 1st ch. of Christ, of which 150 is toward support Rev. H. G. Bissell and 100 to const.	
CHAS. D. HAWLEY, H. M.	250 00
West Woodstock, C. E. H.	10 00
Winchester, Cong. ch.	4 80
Windham, Cong. ch.	14 34
Winsted, 2d Cong. ch., Friend,	5 00
Woodstock, 1st Cong. ch.	25 50
_____, In memory of S. P. C.	25 00
_____, A friend,	5 00—5,983 24
<b>Legacies.</b> —New Milford, Sarah Gaylord,	11 60
Suffield, Susan A. King, add'l,	264 02—275 63
	6,253 86

**New York**

Albany, E. T. Strong, 25; David A. Thompson, 15; Mrs. E. T. Strong, 5; C. E. F., 5,	50 00
Angola, Miss A. H. Ames,	5 00
Baiting Hollow, Cong. ch., of which 1 from Calverton Branch,	4 61
Batavia, Mrs. Ara D. Lord,	10 00
Brooklyn, Miss Amy E. Halliday, 25;	
Francis W. Hardy, 10; Mrs. Peter McCarter, 5; Mrs. Calvin Patterson, 5,	45 00
Buffalo, Mrs. Arthur C. C. Pollard, 5; Howard Winship, 3,	8 00
Candor, Mrs. Leroy Clark,	1 00
Clifton Springs, Mrs. C. D. Dill,	15 00
Cohoes, Rev. W. M. Johnson,	1 00
Coventryville, Cong. ch.	7 00
Fairport, Cong. ch., 20; A. M. Loomis, 10,	30 00
Flushing, W. H. Lendrums,	5 00
Fredonia, Francis M. Ely,	1 00
Hall's Corners, Mary M. Foote,	30 00
Ithaca, Mrs. H. A. St. John,	2 00
Jamestown, Cong. ch., of which 15 from Sab. sch. for Shao-wu, 146.15; Mr. and Mrs. Cyrus Underwood, 10, and Jane Underwood, 5,	161 15
Java, Miss Ada I. Skinner,	1 00
Lancaster, Miss C. O. Van Duzee,	1 00
Lockport, Geo. B. Thompson,	25 00
Lynbrook, Miss A. L. Jagow,	5 00
Massena Center, Mrs. E. C. K. Sutton, 10 00	
Mount Vernon, 1st Cong. ch., 15.05; Fannie M. Bean, 5,	20 05

New York, Ger.-Amer. Cong. Gospel Settlement, 5; J. H. Lane, 200; Joseph E. Brown, 100; Rev. A. F. Schaufler, 100; H. C. Miller, toward support Geo. M. Newell, 25; Rev. J. W. Cooper, 10; Alfred A. L. Bennett, 5; Joseph F. Land, 5; R. M. Stratton, 5; Arthur H. Bryant, 2; Henry Lewis, 1,	458 00
Oxford, Jared C. Estelow,	5 00
Poughkeepsie, E. P. Platt, 10; Rev. Wm. A. Robinson, 10; Dr. Grace N. Kimball, 5,	25 00
Rensselaer Falls, Cong. ch., 15.50; Friend, 5,	20 50
Riverhead, Sound-av. Cong. ch., 22.92; Friend, 1,	23 92
Rochester, South Cong. ch., 46; Mrs. A. E. Davison, 35; Miss H. M. Davison, 25; Chas. D. Case, 10; Herbert S. Wilbur, 10,	126 00
Schenectady, Chas. F. Clove, for work in West Central Africa,	10 00
Sherburne, M. S., 25; C. A. Fuller, 5,	30 00
Syracuse, A. M. Wardwell,	10 00
Tarrytown, E. D. B.	5 00
Ticonderoga, Mrs. Joseph Cook,	10 00
Troy, Estate of H. G. Ludlow, 100; Friend, 25,	125 00
Union Falls, Margaret B. D. Lyman,	25 00
Woodville, Cong. ch.	7 81
_____, "Cayuga Co."	1,000 00—2,319 04

**Donations**

<b>New Jersey</b>	
Dover, I. W. Condit,	2 00
Jersey City, Elijah S. Cowles,	10 00
Newark, Belleville-av. Y. P. S. C. E., for native preacher, Madura, 20 00	
Trenton, A friend, of which 120 for Japan, 100 for North China, and 40 for Eastern Turkey,	260 00
Troy Hills, Mrs. S. H. Condit, for work for women in Pao-ting-fu,	53 00
Vineland, M. R. Faulkner,	1 00—346 00

**Pennsylvania**

Allegheny, Miss A. B. Fraser,	1 00
Ardmore, Mrs. Scott Rawson, 10; Friends, 11,	21 00
Corry, Cong. ch.	3 00
Germantown, T. H. Vinter,	2 00
Moose, Friend,	2 00
Philadelphia, Central Cong. ch., 200; John H. Converse, 250; Harold Goodwin, 10; Gertrude L. Dustan, 5; Lilla M. Harmon, 5; H. K. Heebner, 1,	471 00
Ridgway, Cong. ch., to const., with other donations, Ida E. Wood, H. M.	54 78
Wilkesbarre, D. W. Hughes,	2 00—556 73

**District of Columbia**

Washington, 1st Cong. ch., of which 50 from Gen. E. Whittlesey and 5 from a friend, all toward support Rev. L. S. Gates, 135; David J. Brewer, 20,	155 00
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**North Carolina**

Bethel, St. Augustine Cong. ch.	73
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**Georgia**

Atlanta, G. H. Ware,	1 00
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**Florida**

Palatka, A. H.	
Palatka, A. H.	19 00—15 00

**Alabama**

Volina, New Hope Cong. ch.	2 23
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**Louisiana**

Monroe, H. Kinderman,	2 00
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**Tennessee**

East Lake, Cong. eh.	33 00
Pemona, Cong. ch.	2 00—35 00

**Texas**

Helena, Cong. ch.	1 00
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**Indiana**

Angola, Mrs. Wm. Ferrier,	5 00
Brazil, Chas. F. Andrews,	2 00
Fort Wayne, Plymouth Cong. ch., Paul Mossman,	2 00
Muncie, James A. Daly,	25 00
Terre Haute, Plymouth ch., for Foo-chow,	13 00
_____, Friend,	200 00—247 00

**Missouri**

Kidder, C. L. Shaw,	1 00
St. Joseph, Dr. and Mrs. H. N. Keener,	2 00
Thayer, Friend,	2 00—5 00

**Ohio**

Akron, J. A. Baldwin,	50 00
Ashland, J. O. Jennings,	10 00
Austintburg, Martin Parker,	5 00
Berea, Mr. and Mrs. F. Brown,	5 00
Brecksville, Mr. and Mrs. N. J. Colson,	2 50
Cleveland, Euclid-av. Cong. ch., toward support Rev. and Mrs. H. B. Newell, 750; 1st Cong. ch., 13.22;	
Cyril Cong. ch., 10; Trinity Cong. ch., 10; Grace ch., 5; Franklin-av. Y. P. S. C. E., for Shao-wu, 12;	
Mrs. Jennings, 5; Friend, 25; Dr. H. C. Haydn, 10; W. A. Hillis, 10; H. J. Clark, 5,	855 22
Columbus, 1st Cong. ch., 200; Mrs. S. Chamberlain, 10,	210 00
Dayton, Fred D. Barker,	1 00
Hudson, Cong. ch.	32 00
Jefferson, Cong. ch.	26 25
Kingsville, Sarah C. Kellogg, 21.95, and Eliza S. Comings, 5,	26 95
Mount Vernon, 1st Cong. ch.	20 00
Norwalk, Dr. E. J. Goodsell,	1 00
Oberlin, Y. M. C. A. and Y. W. C. A. of Oberlin College, for support Rev. and Mrs. Paul Corbin, 1,000; 1st Cong. ch., 51; Rev. and Mrs. John T. Gulick, 50; Mrs. L. G. B. Hills, 10; L. C. Wattles, 5; Rev. C. N. Pond, 2; A. N. Loveland, 1, 1,119 00	
Oxford, Miss Margaret Williams,	5 00
Radnor, Edward D. Jones,	10 00
Rootstown, Cong. ch., K. E. Soc.	30 10
Springfield, 1st Y. P. S. C. E., for Shao-wu,	15 00
Toledo, Washington-st. Cong. ch., of which 20 toward support Rev. J. H. Dickson, and 8.50 for Shao-wu, 28.50; Birmingham Y. P. S. C. E., toward support Rev. and Mrs. J. H. Dickson, 25,	53 50
Windham, Mrs. Juliette S. Johnson, to const. Rev. RAY J. McCOLL, H. M.	100 00
Youngstown, J. J. Thomas, for student aid,	110 00—2,687 52

**Illinois**

Argyle, Mrs. S. B. Penniman,	4 00
Aurora, E. E. Bouslough,	150 00
Batavia, 1st Cong. ch.	32 44
Buda, Mrs. J. B. Stewart,	10 00
Bureau, Cong. ch.	3 00
Cambridge, T. H. Chesley,	1 00
Champaign, H. A. Johnson, for work in Samokov,	10 00
Chandlersville, Cong. ch.	25 87
Chicago, New England Cong. ch., toward support Rev. James Smith, 380.75; Ravenswood Cong. ch., 65; University Cong. ch., 50; 1st Cong. ch., 28.34; Summerdale Cong. ch., 25; Union Park Cong. ch., James W. Sherman, 25; Warren-av. Cong. ch., 12.70; Ewing-st. Cong. ch., 4.54; Lake View Y. P. S. C. E., for Arupukkottai, 25; S. B. French, 100; Rev. G. S. F. Savage, toward support Rev. F. E. Jeffery, 25; Mrs. H. E. Miles, 15; R. L. Baird, 2; Frank F. Hill, 2,	760 33
Creston, Cong. ch.	7 94
Delavan, R. Hoghton, of which 25 is toward support Rev. W. P. Sprague and 25 toward support Rev. Wm. Wallace,	50 00
Dundee, 1st Cong. ch.	29 69
Elmwood, Mrs. W. A. Dunlap,	50
Emerson, B. F. Reed,	5 00
Evanson, 1st Cong. ch., toward support Rev. D. C. Greene,	200 25
Genesee, Etta Chambers,	5 00
Highland, Greda S. Rietman,	2 00
Hinsdale, Cong. ch.	150 80
Ivanhoe, Fremont Cong. ch.	94 25
Kewanee, H. T. Lay,	100 00

Moline, Henry A. Ainsworth, 10 00  
Oak Park, 1st Cong. ch., of which 432 toward support Dr. W. A. Hemingway and 129 toward support Rev. R. Chambers, 612.02; Wm. Spooner,

5,  
Odell, 1st Cong. ch.

Onarga, Unity Cong. ch.

Passey, Cong. ch.

Peoria, 1st Cong. ch., 5; Chas. C. Clark, 1,

Polo, Mrs. L. H. Barber,

Port Byron, Cong. ch.

Princeton, 1st Cong. ch., Friends,

Rockford, A. P. Mower,

Roscoe, Mrs. Mary Ritchie,

Rosemond, Cong. ch.

Seward, R. E. Short,

Sheffield, 1st Cong. ch.

Somona, Cong. ch.

Stillman Valley, Cong. ch.

Tiskilwa, G. C. Kellogg,

Wataga, Cong. ch.

Wheaton, College ch., of which 5 for work in No. China,

Wyoming, Mrs. Anne Wrigley,

2 00—2,588 23

**Michigan**

Ann Arbor, M. F. L.

Armeda, Bert C. Preston,

Belding, Cong. ch.

Benzonia, G. M. Sprout,

Berryville, Cong. ch.

Bethel, Cong. ch.

Cadillac, Henry Knowlton,

Calumet, E. S. Grierson,

Detroit, Boulevard Cong. ch., 23.50;

A. B. Lyons, 5,

Frankfort, Cong. Summer Assembly,

Fremont, Cong. ch.

Grand Rapids, Plymouth Cong. ch.,

Miss. Soc., for native catechist,

Madura, 11; Smith Memorial ch.,

3.12; Mrs. Wm. McBain, 25; Van

A. Wallin, 10,

Greenville, E. F. Grabill,

Lake Linden, Cong. ch.

Lansing, Plymouth Cong. ch.

Litchfield, Mrs. R. D. Hawley, 5;

Mrs. Jennie Gibbs, 1,

Ludington, Cong. ch.

Muskegon, Louis P. Haight, 5; M.

Hutchinson, 1,

Olivet, Hubert Lyman Clark,

Redridge, Cong. ch.

Shelby, Cong. ch.

South Haven, Mrs. Willise Hallock,

Ypsilanti, 1st Cong. ch.

25 00—355 91

**Wisconsin**

Antigo, Mrs. H. S. DeForest,

Arena, 1st Cong. ch.

Baraboo, 1st Cong. ch.

Beloit, E. B. Kilbourn,

Berlin, Union ch.

British Hollow, Cong. ch., 6.28;

Thomas Davies, 20,

Columbus, Olivet Cong. ch.

Delavan, Cong. ch.

Hartland, G. W. Henderson,

Huron, Cong. ch.

Martin, Cong. ch.

Milwaukee, Hanover-st. Cong. ch.

New London, F. C. Weed,

Oshkosh, Plymouth Cong. ch.

Plymouth, J. F. Austin,

Potosi, Cong. ch.

Rhinelander, Cong. ch.

Ripon, C. H. Chandler,

River Falls, Mrs. Sarah H. Tozer and

Miss Sarah H. Powell,

Royalton, 1st Cong. ch.

Sister Bay, Arthur B. Clark,

Spring Valley, Cong. ch.

Waukesha, Friend,

West Superior, P. G. Stratton,

Wheaton, Cong. ch.

5 00

**Donations****September**

Whitewater, Cong. ch., 15; J. P.  
Galloway, 1, 16 00—343 64

**Iowa**

Blairsburg, 1st Cong. ch.	12 67
Cedar Falls, Roger Leavitt,	10 00
Cedar Rapids, 1st Cong. ch.	10 00
Clay, John Miller,	30
Council Bluffs, Rev. Geo. G. Rice,	10 00
Davenport, German Cong. ch.	2 00
Dubuque, E. H. Sheppley	1 00
Emmettsburg, E. Middleton,	5 00
Exline, A. Sundein,	1 00
Iowa City, A. F., 10; Mrs. W. E. Ijams, 1, 11 00	
Lake View, 1st Cong. ch., 6.76; F. S. Needham, 5, 11 76	
McGregor, Mrs. J. N. Gilchrist,	25 00
Milford, Cong. ch.	14 18
Monticello, Cong. ch., 23; H. Perre- pond, 1, 24 00	
Muscatine, Friend,	25 00
Nora Springs, Cong. ch.	3 12
Osage, Mrs. A. L. Stacy,	2 00
Ottumwa, 1st Cong. ch.	56 80
Postville, Cong. ch.	63 20
Red Oak, John Hayes,	5 00
Sheldon, Cong. ch., 46.64; R. W. Aborn, for touring work in Eastern Turkey, 125, 171 64	
Shenandoah, A. S. Lake,	10 00
Treynor, Ger. Cong. ch.	10 00
Washta, 1st Cong. ch.	7 00
Waterloo, John H. Leavitt,	10 00
Witterberg, Cong. ch.	2 50
Friend of the cause, 20 00—524 17	

**Minnesota**

Alexandria, C. H. Raiter,	10 00
Freeborn, Cong. ch.	5 20
Lake City, Friend,	50
Marshall, 1st Cong. ch.	29 21
Minneapolis, Lyndale Cong. ch., 48; Plymouth ch., 25; Park-av. Cong. ch., 16 19; M. F. Pillsbury, 10; Miss L. Hollister, 5; Wilbur F. Decker, 3, 107 19	
St Paul, Plymouth Cong. ch., 24.42; John A. Stander, 2; A. Blake (St. Anthony Park), 50, 76 42	
Sauk Center, 1st Cong. ch.	5 00
Spring Valley, W. L. Kellogg,	1 00
Tyler, Cong. ch.	12 55
Waseca, 1st Cong. ch.	9 35
Winona, Wm. H. Laird, 100; Mrs. Geo. G. Swain, 5, 105 00—361 42	

**Kansas**

Arvonia, Cong. ch.	1 00
Bradford, C. C. Gardiner,	10 00
Kingsley, R. E. Edwards,	5 00
Overbrook, E. C. Fitch,	2 00
Salina, Thomas White,	10
Topeka, Central Cong. ch., 125; 1st Cong. ch., toward support Rev. Thomas Gray, 100, 225 00	
Wakefield, David Frazer,	5 00—248 10

**Nebraska**

Brewster, Cong. ch.	25
Brunswick, Cong. ch.	2 00
Cambridge, E. R. Chandler,	1 00
Crete, Mrs. J. N. Wilber,	5 00
Fairmont, Mrs. Wallace Wheeler,	25 00
Franklin, Cong. ch.	43 83
Harvard, 1st Cong. ch.	19 65
Hastings, 1st Cong. ch.	25 00
Lincoln, 1st Cong. ch., 171.48; Julia Loughridge, 1, 172 48	
Madison, Cong. ch.	3 50
Norfolk, 2d Cong. ch.	3 00
Omaha, St. Mary's-av. Cong. ch.	15 50
Rokeby, Cong. ch.	4 00
South Omaha, Mary A. Atwood,	5 00

**Donations**

Spencer, 1st Cong. ch.	4 00
Springfield, Chas. Calhoun,	1 00
Turkey Creek, German Cong. ch.	3 60
Wilsonville, Friend,	2 00—335 21

**California**

Bakersfield, Cong. ch.	5 00
Cloverdale, Cong. ch.	10 00
Pasadena, West Side Cong. ch., 66;	
Gilbert Longfellow, 10; —, 2, 78 00	
San Francisco, Bethany Cong. ch., 10;	
Pierce-st. Cong. ch., 1.50,	11 50
San Jose, Cong. ch.	15 00
Santa Rosa, Cong. ch.	5 00—259 50

**Oregon**

Beaver Creek, St. Peter's German Cong. ch.	5 50
Butteville, Cong. ch.	3 00
New Era, St. John's German Cong. ch.	2 50
Portland, Ger. Cong. ch., 10; Has- salo Cong. ch., 5.22,	15 22—26 22

**Colorado**

Craig, Cong. ch.	9 00
Cripple Creek, 1st Cong. ch.	25 00
Denver, 3d Cong. Sab. sch., young men's class, for Marsovan station,	40 00
Loveland, 1st Ger. Cong. ch.	100 00—174 00

**Washington**

Bellingham, C. S. Teel,	10 00
Seattle, Rev. and Mrs. Edward L. Smith,	25 00
Tacoma, 1st Cong. ch., Rev. and Mrs. W. C. Merritt,	10 00—45 00

**North Dakota**

Carrington, Cong. ch.	30 00
Dickinson, M. L. Ayers,	1 00
Fargo, J. S. Warton, 15; John H. Morley, 5,	20 00
Newburg, Ger. Cong. ch.	3 80
New Home, Paradise Valley Cong. ch.	2 25
Sanborn, C. O. Longer,	1 00—58 05

**South Dakota**

Armour, Susanna Marsh,	2 00
Badger, Cong. ch.	10 00
De Smet, Cong. ch.	2 70
Elk Point, N. J. Wallace,	50
Lake Henry, Cong. ch.	1 75
Wakonda, J. Chaney,	1 00
Yankton, John Bremmer,	1 00—18 95

**Arizona**

Prescott, Walter Hill,	25 00
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**Oklahoma**

Cooperston, Peter Weidman,	1 00
Medford, E. J. McLemore,	25
Perkins, Cong. ch.,	2 16—3 41

**Hawaii**

Honolulu, Central Union Sab. sch., for Pleasant Island Mission, 100;	
Mrs. L. N. Castle, 15.80; Mrs. J. M. Whitney, 10; Mrs. C. F. Wolfe, etc, all for do.	130 80

**Foreign Lands and Missionary Stations**

Japan, Sapporo, Rev. G. M. Rowland, 1 00	
Austria, Prague ch., 20.80; Bystrey ch., 2.47; Skalitz ch., 3.09,	26 36

## Donations

Africa, Sakanjimba, Rev. T. W. Woodside, 50; —, Miss Annie M. Wells, 20, 70 00 — 97 36

**Ruth Tracy Strong Fund**  
(For work at Beira, East Africa)

RHODE ISLAND.	— Rev. James E. McConnell,	5 00
ILLINOIS.	— Wataga, Y. P. S. C. E.	5 00
WISCONSIN.	— Eau Claire, O. H. Ingram,	500 00
SOUTH DAKOTA.	— Beresford, Rev. H. W. Jamison,	25 00
HAWAII.	— Honolulu, Friend,	20 00
		— 555 00

**MISSION WORK FOR WOMEN**

From WOMAN'S BOARD OF MISSIONS  
Miss Sarah Louise Day, Boston,  
*Treasurer*

For sundry missions, in part,	12,949 67
For assistant at Uzumbe,	260 00
For balance vacation expenses, Miss Mary L. Graffam, (Spencer, Mass.),	24 00
	8 00
	— 13,241 67

From WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois,  
*Treasurer* 6,500 00

From WOMAN'S BOARD OF MISSIONS FOR THE  
PACIFIC

Miss Mary C. McClees, Oakland, California,  
*Treasurer* 200 00

**MISSION SCHOOL ENTERPRISE**

VERMONT.	— New Haven, Cong. Sab. sch.	3 70
MASSACHUSETTS.	— Bridgewater, Scotland Cong. Sab. sch., 2; Fall River, Broadway Cong. Sab. sch., 3; Lakeville, Precinct Cong. Sab. sch., 6.75; North Leominster, Y. P. S. C. E., 2; New Bedford, Trin. Cong. Sab. sch., 6; Northbridge, Rockdale Y. P. S. C. E., 2; West Somerville, Day-st. Cong. Sab. sch., 8.15; Worcester, Union ch. Sab. sch., for work in Japan, 22.35,	

CONNECTICUT.	— Middletown, 1st Cong. Sab. sch., for Erzroom High School, 25; New London, Sab. sch. of 1st ch. of Christ, for school in India, 12.50,	52 25
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NEW YORK.	— Canandaigua, Cong. Sab. sch., 1.60; Otto, do., 5.66; Rochester, South Cong. Sab. sch., Miss Grant's class, 5; Sherburne, 1st Cong. Sab. sch., 19.91,	37 50
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PENNSYLVANIA.	— Bangor, Cong. Sab. sch., 3; Corry, do., 1; Lansford, do., 1.25; Mahanoy City, Welsh Cong. Sab. sch., 2.65,	32 17
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FLORIDA.	— Destin Cong. Sab. sch., 2; Lake Helen, do., 3.50; Sanford, do., 4.50,	7 90
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LOUISIANA.	— Abbeville, St. Mary's Cong. Sab. sch.	10 00
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INDIANA.	— Grabil, Joseph Witmer, toward support of boy in mission school,	4 00
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OHIO.	— Conneaut, Cong. Sab. sch.	10 00
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ILLINOIS.	— Wataga, Y. P. S. C. E., 2; Wayne, Cong. Sab. sch., 2.50,	4 50
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MICHIGAN.	— Dexter, Y. P. S. C. E., for work in Melur.	5 00
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WISCONSIN.	— Plymouth, Cong. Sab. sch.	5 00
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IOWA.	— Milford, Cong. Sab. sch.	182 88
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KANSAS.	— Hiawatha, Cong. Sab. sch.	
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**For Support of Young Missionaries**

MISSOURI.	— St. Louis, Union Y. P. S. C. E., for DeForest Fund,	5 00
ILLINOIS.	— Algonquin, Y. P. S. C. E., 4; Aurora, 1st Y. P. S. C. E., 20; Ottawa,	64 50

do., 5; Peoria, Plymouth Y. P. S. C. E., 2.40; Rosemond, Y. P. S. C. E., 15; Sandwich, do., 4; Waukegan, 1st Y. P. S. C. E., 7, all for MacLachlan Fund,	57 40
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MICHIGAN.	— East Lake, Y. P. S. C. E., 5; KalamaZoo, 1st Y. P. S. C. E., Pontiac, Y. P. S. C. E., 12.75, all for Lee Fund,	22 75
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IOWA.	— Manchester, Y. P. S. C. E., 12.50; Spencer, do., 5, both for White Fund,	17 50
MINNESOTA.	— Glenwood, Y. P. S. C. E., for Haskell Fund,	6 00

NEBRASKA.	— Fremont, Y. P. S. C. E., 10; Lincoln, Vine Y. P. S. C. E., 10; Normal, Nettie Cropsey, 5; Omaha, 1st Y. P. S. C. E., 20; Seward, 1st Cong. Sab. sch., 2.60, all for Bates Fund,	47 60
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NORTH DAKOTA.	— Dickinson, Y. P. S. C. E., for Haskell Fund,	6 00
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SOUTH DAKOTA.	— Academy, Y. P. S. C. E., 10; Canova, do., 4; Elk Point, do., 1.77, all for Haskell Fund,	15 77
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*Correction.* — In August *Herald*, Lincoln, Neb., 5, for Bates Fund, should be, from Y. P. S. C. E., of Plymouth ch.

**Additional Donations for Special Objects**

MAINE.	— Harrington, W. V. Metcalf, of which 35 is for support of orphans, Marathi, and 35 for do., Foochow, 70; Portland, Income Annie A. Gould Fund, for education of Chinese girls in Pao-ting-fu, 15;	85 00
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MASSACHUSETTS.	— Amherst, 2d Y. P. S. C. E., for boys' school, care Rev. H. K. Wingate, 6; Auburndale, Mrs. Geo. M. Adams, for work, care Mrs. J. H. De Forest, 8.75; Boston (Jamaica Plain), Flora C. Fountain, for work, care Rev. and Mrs. E. A. Smith, 2; do., Miss Alice F. Stillson, for work, care Rev. F. R. Bunker, 5; East Northfield, Chas. R. Otis, for work, care Mrs. C. A. Clark, 20; Fall River, Fowler Y. P. S. C. E., for use of North China Mission, 5.25; Foxboro, Bethany Cong. Sab. sch., for native teacher, care Rev. G. P. Knapp, 18; Holyoke, 2d Cong. ch., Friday Club, for use of Susan R. Howland, 5; Lawrence, Lawrence-St. Cong. Sab. sch., for orphan, care Rev. J. H. Petee, 20; Lincoln, Y. P. S. C. E., for school, care Rev. Edward Fairbank, 15; Petersham, Elizabeth B. Dawes, for pupil, care Miss E. M. Chambers, 25; Pittsfield, Pilgrim Memorial Cong. ch., for church building, Pao-ting-fu, 25; Saugus, Y. P. S. C. E., for pupil, care Miss Ellen M. Blakely, 5; Shelburne, 1st Y. P. S. C. E., for pupil, care Rev. W. P. Clark, 13.20; Whitman, 1st Cong. ch., for school, care Rev. E. Fairbank, 20.23;	
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	— Friends, by Rev. R. A. Hume, for new church, Ahmednagar, 4,632.39;	
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CONNECTICUT.	— Danielson, Westfield Cong. ch., for work in Mexico, 7.51; Hartford, Village-st. Mission Sab. sch., for pupil, care Rev. F. E. Jeffery, 7.50; do., children of Hartford Orphan Asylum, for pupil, care Rev. B. K. Hunsberger, 10;	4,834 82
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	Newington, Young Men's Mission Circle, for work, care Rev. J. H. Roberts, 10; North Guilford, Cong. Sab. sch. and Y. P. S. C. E., both for work, care Rev. C. E. Ewing, 10; North Haven, Cong. ch., for do., 9.20; Southport, Y. P. S. C. E., for work, at discretion of Rev. W. P. Elwood, 24.66; do., A. L. Hill, for Ponang Hospital, 2.	
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	New YORK.	Angola, Ethel Gowans, for industrial school, care Rev. J. H. House, 10; New York, through the Misses Leitch, for Bible-woman and pupil, Ceylon, 40; Rushville, 1st Cong. ch., for work, care Rev. H. C. Hazen, 14.50,	
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	New JERSEY.	— Newark, Miss J. Weiss, for blind catechist, care Dr. Annie Young,	
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	PENNSYLVANIA.	— Erie, Charles C. Selden, for orphanage work, Harpoort, 1,000; Philadelphia (Germantown), 1st Cong. ch., for	
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80 93

10 00

work, care Rev. J. E. Tracy, 60; do., Harold Goodwin, for work in Harpoot, 5; do., S. D. Jordan, for Lend-a-hand Fund, Ceylon, 5; Ridgeway, Y. P. S. C. E., for use of Rev. and Mrs. C. A. Nelson, 34.80, NORTH CAROLINA.—Montreat, Sab. sch., for orphanage, care Rev. J. H. Pettee, TEXAS.—Austin, Y. P. S. C. E. of Tillotson College, for work in Sholapur, MISSOURI.—La Belle, Mrs. S. F. Johnson, for work at Albstadt,

OHIO.—Berea, Cong. Sab. sch., for farm school, W. C. A., 10; Cleveland, ch. of the Epiphany, for pupil, care Rev. C. D. Ussher, 25; do., Mr. Bates, 10; John G. Jennings, 10; A. M. Gilson, 5; B. F. Whitman and others, 15, all for Japan evangelist; Columbus, Eastwood Cong. Sab. sch., for pupil, care Rev. W. S. Dodd, 25; Defiance, Dr. Annie Young, for blind catechist, Manepay, 5; Hudson, Cong. ch., Mrs. S. E. Rideout, for work, care Miss H. Frances Parmelee, 5; Mt. Vernon, Rev. E. O. Mead and friends, for use of Rev. G. D. Wilder, 5; Oberlin, Rev. Irving Metcalf, of which 50 is for work, care Rev. W. S. Ament, and 50 for work, care Rev. C. Goodrich, 100; Painesville, 1st Cong. Sab. sch., for boys' school, care Rev. J. H. House, 10; Youngstown, J. J. Thomas, for student, Zulu, 30,

ILLINOIS.—Chicago, Kenwood Evan. Cong. ch., Member, for work, care Rev. T. D. Christie, 100; do., Summerdale Cong. ch., for school, care Rev. J. J. Banninga, 10; do., Rev. G. S. F. Savage, D.D., for student, care Rev. T. D. Christie, 25; do., A. N. Vartabedian, for student, care Rev. C. C. Tracy, 20; Dongola, C. F. Kiest, for orphanage, care Mrs. D. M. B. Thom, 25; Geneva, Cong. ch., for Bible-woman, India, 20; Oak Park, Mrs. W. W. Hart, for orphan, care Mrs. R. Winsor, 8; Roseville, Mr. and Mrs. L. C. Axtell, of which 70 for native preachers, care Rev. F. M. Chapin, and 100 for do., care Rev. H. G. Bissell, 170,

MICHIGAN.—Detroit, F. W. Chamberlin, for native teacher, care Rev. J. H. Dickson, 30; do., Thos. Sanford, for use of North China Mission, 2; Grand Rapids, South Cong. Y. P. S. C. E., 8.75, North Cong. Y. P. S. C. E., 7.50, East Cong. Y. P. S. C. E., 1.50, and Smith Memorial Three O'Clocks, 50, all toward support Samuel L. Caldwell; Olivet, Emily May Ely, for School for the Blind, care Miss C. Shattuck, 25; Upton Works, Jun. Y. P. S. C. E., for orphan, care Mary B. Harding, 3.75; do., Mrs. G. Hull, for do., 3.75,

IOWA.—Marshalltown, J. G. Brown, for native worker, care Rev. J. P. MacNaughton, 30; Tabor, Y. W. C. A. of Tabor College, for work, care Miss Effie M. Chambers, 30,

MINNESOTA.—St. Paul (St. Anthony Park), Y. P. S. C. E., for orphan, care Rev. E. Fairbank,

KANSAS.—Eureka, Y. P. S. C. E., for school, Cesarea,

CALIFORNIA.—Ontario, Mountain View Sab. sch., for pupil, Mardin,

OREGON.—Portland, Rev. A. M. Rockwood, for pupil, care Rev. G. G. Brown,

COLORADO.—Colorado Springs, Mrs. M. C. Gile, of which 300 is for work, care Rev.

J. H. Pettee, and 20 for Bible-woman, care Mrs. Henry Fairbank, 320; Las Animas, Miss. Soc., for use of Rev. and Mrs. H. H. Atkinson, 18.45,

WASHINGTON.—Seattle, Mrs. J. F. Pike, for pupils, care Miss J. P. Gordon,

MONTANA.—Great Falls, Jun. Y. P. S. C. E., for pupil, care Rev. B. K. Hunsberger,

CANADA.—Montreal, D. W. Ross, for work, care Rev. H. K. Wingate, 50; Toronto, W. W. Ross, for work, care Dr. Clarence Ussher, 2,

1,104 80

15 00

10 18

150 00

255 00

378 00

82 75

60 00

15 00

12 50

10 00

2 00

338 45

15 00

10 00

52 00

HAWAII.—Honolulu, Gleaners, for Christ-mas boxes for girls' schools, Micronesia, 70; do., Friend, for rehabilitating mission premises, Kusale and Ponape, 5,

MICRONESIA.—Ponape, through Rev. Thomas Gray, for work in his care, AUSTRIA.—Bystrey ch., 8.34; Smichov Sab. sch., 2.17, for pupils, East Turkey,

75 00

10 00

10 51

### MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston,  
Treasurer

For Aintab scholarship, 28 47

For work, care Miss C. Shattuck, 15 00

For equipment, Ahmednagar Hospital, 85 00

For use of Miss A. S. Dwight, 75 00

For pupil, Sivas, 25 00

For Adana school, 23 50

For pupil, care Rev. H. G. Bissell, 26 00

For pupil, care Rev. C. R. Hager, 10 00

For books and table, Chihuahua, 50 00—337 97

### Income Anatolia College Endowment

For Anatolia College,

485 00

8,504 41

Donations received in July, 61,150 86

Legacies received in July, 15,917 74

77,068 60

**Total from September 1, 1904, to August 1, 1905, Donations, \$472,617.64; Legacies, \$97,710.17 = \$570,327.81.**

### Advance Work, Micronesia

CONNECTICUT.—South Britain, Mrs. Baker and Mrs. Julia M. Averill, 15 10

### Abbott Fund

MASSACHUSETTS.—Petersham, Elizabeth B. Dawes,

20 00

LOUISIANA.—Jennings, Fred Buch,

5 00

25 00

### The New Missionary Vessel

MAINE.—Bangor, John L. Crosby, 5; Gorham, Cong. Sab. sch., 1.60; Portland, Seamen's Bethel Sab. sch., 30; do., W. W. Mitchell, 25; Woolwich, Jane C. Stinson, .50,

62 10

NEW HAMPSHIRE.—Brookline, Amanda B. Russell,

1 00

VERMONT.—Irasburg, Family Sab. sch.

1 00

MASSACHUSETTS.—Dedham, Mr. and Mrs. Arthur H. Burt, 10; Plympton, Cong. Sab. sch., 2.20,

12 20

CONNECTICUT.—Chaplin, Y. P. S. C. E., 6; South Glastonbury, Cong. Sab. sch., 4;

11 10

South Woodstock, Mrs. H. E. Southworth, .10; Torringford, Cong. ch., 1,

3 50

NEW YORK.—Owego, Cong. ch.

6 00

PENNSYLVANIA.—East Smithfield, Cong. Sab. sch.

2 00

FLORIDA.—Avon Park, Union Evan. Sab. sch.

13 00

OHIO.—Elyria, Mrs. Willis W. Fay, 3;

13 00

Hudson, Cong. Sab. sch., 10,

7 35

ILLINOIS.—Gray's Lake, Cong. Sab. sch., 1.50; Lacon, do., 1.85; Roscoe, Mrs.

11 00

Mary Ritchie, 4,

1 20

IOWA.—Dubuque, Immanuel Sab. sch.

1 85

MINNESOTA.—Spencer Brook, Cong. Sab. sch.

1 20

CHINA.—Tung-chou, Jun. Y. P. S. C. E.

133 30



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